

MENNONITE HISTORICAL BULLETIN

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TWO INDIANA MENNONITE FAMILIES AROUND 1900

The picture to the left is that of the John Bixler family, of Elkhart County, Indiana. The young man standing on the left is Jacob K. Bixler (1877-1939), who was ordained a bishop of the Yellow Creek Mennonite Church in Elkhart County in 1907. The picture to the right is that of the Dr. Henry A. Mumaw (1850-1908) family of Elkhart, Indiana. Dr. Mumaw was the founder of the Elkhart Institute (1894), which later became Goshen College. These photographs illustrate the costume worn by Indiana Mennonites around 1900. M.G.

Early Mennonite Parochial Schools

J. PAUL GRAYBILL

GERMANTOWN, PA.

In 1683, thirteen families landed in America, which was probably the first permanent Mennonite settlement in this Country, and even though without a resident minister, their first public service was held within a month or two after they came to America. Five years later (1688) their first minister, William Rittenhouse, came from New Amsterdam, and in 1701 steps were taken to organize a school. Religious services were conducted in private houses or in the open air until 1708, when a log house was erected for public worship. This house was also used as a school house, and not many years thereafter, Christopher Dock, the pious Mennonite school Master of the Skippack appeared on the scene, and devoted the energies of his life to this cause.^{5, 6, 7}

CHRISTOPHER DOCK

Watson, the Annalist, says, that in 1740, Christopher Dock⁴ taught school in the old Mennonite Log Church in Germantown. He was a Mennonite who came from Germany to Pennsylvania about 1714. In 1718, he opened a school for the Mennonites on the Skippack, and taught for ten years without regard to compensation, which was necessarily very

limited. He then bought a farm, and was a husbandman for ten years, but in 1738 he gave up his farm and returned to his old pursuit. He then opened two schools, one in Skip-pack, and one in Salford, which he taught three days each, alternately, and for the rest of his life he devoted himself to this labor unceasingly.

"One evening in the fall of 1771, he did not return from his labors at the usual time. A search was made, and he was found in the School house, on his knees,—dead! After the dismissal of the Scholars for the day he had remained to pray, and the messenger of death had overtaken him at his devotions,—a fitting end to a life which had been entirely given to pious contemplation and useful works."⁴

As early as 1702 the second Mennonite settlement in America had been established on the Skippack, now Montgomery County. In 1717 Van Better granted 100 acres to the congregation for a place "to bury their dead, as well as also for all and every inhabitant of said township to build a school house."

The religious tone of all these schools in Pennsylvania was high. Some of the books used were the *German Bible*, *German New Testament*, *German Psalter*, *German Cat-*

echism, H. Funk's *German Mirror of Baptism*, Menno Simon's *Schriftun*, *Wandlende Seele*, German A. B. C. Book, German Prayer Book, Dietrich Philip Book, *Lesebuch fur Deutsche Schuler*, Jacob Denner's book, *Crudens Concordance*, English Reader. Human Physiology was used in 1847. The emphasis was strictly upon Christian education.

ROCK HILL CONGREGATION⁴

In 1737 a meetinghouse and school combined was erected on Preacher Culb's land, which is mentioned as "Rakkil" congregation, later known as "Rock Hill Church." This building had folding doors separating the meeting and auditorium from the school room. Later a church building was erected for church services, but the original building continued to be used as a school until 1852. Some of the early school teachers were Preachers Abraham Gehman, Samuel Gehman, and Abel Horning. When the original school house was abandoned as a school in 1852, it was moved to Preacher Jacob Detwiler's farm, later owned by Harry Moser, who tore down the building in 1924, and used it for firewood.

SWAMP MENNONITE CHURCH, Milford Township, Bucks County, Pennsylvania⁴

This was one of the earliest organized Mennonite churches in Bucks County. German Mennonites
(Continued on Page 2)

EARLY PAROCHIAL SCHOOLS

(Continued from Page 1)

from the Palatinate were among the first settlers of this section. "The first meetinghouse was erected about 1735, and later on, another house was built which served the double purpose of school house and meetinghouse at the same time, which no doubt had been the case with the former building. As well as with most of the church buildings of that early day,—one portion being partitioned off for school purposes in such a manner that the whole could be thrown open for church purposes if needed.

HEREFORD CHURCH, Hereford Township, Montgomery and Lehigh Counties, Pennsylvania¹

As early as 1728, two brothers by the name of Bechtel were among the Mennonite settlers of Hereford Township. These were on very friendly terms with Father Theo. Schneider, the Jesuit missionary. They cooperated with him in building the first Catholic Church in 1743, and as a compensation to them for their assistance, an acre of land was granted to the Mennonites out of the tract belonging to his Society. The deed of this tract bears date of 1755, but it is not known how soon after that the low wooden meetinghouse was built . . . but in 1790 an addition was built to it, which was used as a school room.

BOYERTOWN CONGREGATION, Berks County, Pennsylvania¹

About 1730 a number of Mennonites settled in Colebrookdale Township, Berks County, Pennsylvania, in the vicinity of present Boyertown. In the year 1790 a Mennonite named Heinrich Stauffer gave one acre of ground for a burying ground, and to build a school house thereon for school purposes, and also for divine worship.

UPPER MILFORD, Lehigh County, Pennsylvania¹

This Mennonite congregation was founded and organized between the years 1735 and 1760. "It is asserted that the first meetinghouse was a log house, and was used for church and school purposes until 1816, when a new building was erected of stone, which was divided into two parts, one for worship, and the other for school purposes."

PHOENIXVILLE, Pennsylvania⁴

The first Mennonite Church in this vicinity was located on the Ridge. In 1772, the Mennonite meetinghouse in Phoenixville was erected. It was designed by its founders both as a church and school building and was used as such for many years.

NORTHAMPTON COUNTY, Pennsylvania⁴

In 1802 a deed was made for a lot purchased by the Mennonites for their meetinghouse, and the house was built the same year. The congregation passed the following resolution, as one of their first acts: "The object shall be a meeting, or house of worship for all such who believe in, and love our blessed Lord and Saviour Jesus Christ sincerely, and are willing to be guided and led by the precepts of the Gospel thru those who are entrusted with the Divine mystery to proclaim the glad tidings of good news . . ."

"In the above spirit the brethren of those days went to work in good faith and will, and secured their object. They had imbibed the good old German custom, viz: 'From house to school, from school to church, from church to heaven,' and consequently they also made provision for the young to be taught in the parochial school, which they had incorporated in the deed of the property. School had been taught in this building for a number of years." (D. K. Cassel, *History of the Mennonites*).

AMISH MENNONITES

Even though the historical records are meager, it is apparent that the early Amish Mennonite settlers provided similar facilities for the education of their offspring, as well as for those of neighboring families who desired to profit thereby.

"Richard and Thomas Penn, proprietaries of Pennsylvania, donated in 1766, twenty acres of land to the Amish Mennonite Congregation of Berne, now Upper Berne Township, Berks County, Pennsylvania, for the church, school and graveyard purposes. A log schoolhouse was built on this land. The foundation wall is visible at this writing." (1885)

CONESTOGA VALLEY, Morgantown, Pennsylvania⁹

Bishop Peter Plank and Deacon John Mast established an elementary school. Bishop Plank was the third Amish Mennonite bishop in the Conestoga Valley. In 1785 Bishop

Plank bought a tract of land of 250 acres, built his home, and then built a school house. The school was maintained by Bishop Plank until the public schools were established in Morgantown. This school was the first, and for many years the only one in Caernarvon Township, Berks County, Pennsylvania, except for the one connected with the parish of St. Thomas Episcopal Church. Many of the children of the surrounding farms received their primary education. It is also recorded that "there was a school house on the Mast property years before the public schools were established, and the youth of that day did not lack for education, for altho' the terms were short, the knowledge instilled was practical, and when the older ones were dismissed to work at home, summer school was held for and benefit of the younger ones who could be spared from the activities at home."

HOLMES COUNTY, Ohio⁵

The first school house among the Amish Mennonites of Ohio was a cabin erected for this purpose in 1815, on a farm owned by the Stutzman brothers.

MENNONITES OF LANCASTER CONFERENCE

The well known late Bishop Christian Herr, of the Willow Street, Strasburg and Providence district, realizing the need of his children receiving proper instruction, "employed a private teacher for his family and for the neighbor's children, as early as 1815. The school being taught in his own house for some years, long before the free schools were opened."¹⁰

HERSHEY¹⁰

On October 27, 1814, the brethren Christian Hess and Abraham Hershey, as trustees, took title for a small tract of land in Salisbury township, for the use and occupancy of a schoolhouse, and also for the use of a Mennonite meetinghouse. The said school or meetinghouse was used for school and church purposes for 23 years, when a larger place of worship was needed.

MILLERSVILLE¹⁰

The first meetinghouse at Millersville was built of logs, in 1757, and also a schoolhouse near to it at the same time.

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WEAVERLAND-GROFFDALE DISTRICT¹⁰

"That these people were intensely devout in their life and in their devotions to God is manifested by their early erection of both a meetinghouse and a school in each settlement, and the fact that their life of religious fervor attracted other religious people to their settlements and to their forest homes, is well known."

"It is traditionally claimed that old men related that their grandfathers went to school in an old log meetinghouse at Weaverland during the winters before 1740, by which it is believed that the first meetinghouse was also used as schoolhouse, which was built soon after the organization of the congregation, but there are no written records to throw any light on that early building, as the grounds remained a part of the David Martin farm, until 1766."¹⁰

INDIANTOWN CONGREGATION

Abram Brubaker was the first minister of this congregation. He came to America in 1750 at the age of nineteen years, and settled first near Hammer Creek, but later acquired a part of the last Indian Reservation in this section of the County, whereon he erected his home and farm buildings, and also a small schoolhouse. Here he preached the Gospel on Sundays, and taught school on weekdays during the winter months. A small plot of ground adjoining the schoolhouse was set aside for a family graveyard.¹⁰

ERBS CONGREGATION¹⁰

The deed for the first land sold for this congregation and church and school purposes was given to Joseph Erb, and Barbara, his wife, November 6, 1794.

KAUFFMANS¹⁰

Prior to the year 1800 the brotherhood which was later organized into the Kauffman congregation, worshipped in a building used alike for church and school purposes, at Sun Hill, several miles from the present church property.

MANHEIM TOWNSHIP¹³

As our pioneer fathers were emerging from this "forest primeval," they looked favorably on education for inculcating the four R's, (reading, 'riting, 'rithmetic, and religion.) Since most of our children united with the church their dwellings soon became too small for the services. The church-school house was the happy solution. Three such were built in Manheim Township north of Lancaster town in the second decade of the nineteenth century. One was at John Smith's (opposite John Shirk's) near Oregon.

Another (1813) was at the Michael Lenn cemetery in the north. (This building was used for school purposes until unroofed by a storm in 1861). The third is now (1944) owned by Charles B. Landis at Roseville, and is used as a dwelling.

DURLACH AND WOOD CORNER¹³

By 1800 the Mennonites and Lutherans together conducted a school at Durlach, and by 1813 at Wood Corner. Other Mennonite communities undoubtedly had a few, although the information is meager.

PETERSBURG¹⁰

The log building was very old, and was likely built before the Revolutionary War. Tradition has it that when it was built every settler brought a log for its construction . . . it was used as a schoolhouse before 1825, as was attested by men and women who attended school there, in their talks about the community many years ago.

RISSEERS¹⁰

The first house of worship to be erected at Rissers was built of sandstone on land of their first minister, Peter Risser, in 1769, . . . and was used for church and school purposes for many years.

STAUFFERS¹⁰

This house of worship, which was also used as a school house, was built first, and later the land bought from Casper Shirk, by Christian Newcomer, Peter Groff, Peter Wolf, and Christian Lentz, as trustees for the "Mennonist" congregation in that section, as recorded in the Record Book S., Page 561, March 1, 1775, "together with the meetinghouse thereon erected." It was first known as Oberholtzers.

LOST CREEK¹⁰

It is said a party of Indian traders visited this valley in 1740, but failed to find the place the following year. The year after that they again returned, found the creek, the valley, and the Indians without much trouble, and they named the valley "Lost Creek." Here the first meetinghouse was erected of logs in 1819, and was used for church and school purposes for many years.

GARBERS¹⁰

An old clipping taken from a York weekly of September 5, 1889, mentioned: "The old Mennonite meetinghouse at Menges Mills which was erected 75 years ago, and was used for school and church purposes for many years, was torn down last Saturday."

HERSHEYS, York County, Pennsylvania¹⁰

The first meetinghouse was erected on ground donated by John Brubaker to John Lethra, Henry Sipe and Joseph Hershey, as trustees for the Mennonite Congregation in that community, on May 10th, 1825. This house was used for school purposes for some years.

As will be noted by examples cited above, "the first places of worship often were used as the first schools for the entire communities; and when the free schools came they allowed them to be erected on a part of their church property in many instances, as at Weaverland, Metzlers, Stumptown, Habeckers, Hersheys, Bosslers, Rissers, Doners, Gingrichs, Hammer Creek, Chestnut Hill and Millersville, some of which can still be seen."¹⁰

Wickersham, in his "History of Education in Pennsylvania" says that before 1740, the Mennonites had established schools in Upper Hanover, in Montgomery County, and in the church houses near Coopersburg, and Upper Milford in Lehigh County. The latter "was built of logs and divided into two apartments by a swinging partition suspended from the ceiling. One apartment was used for religious, the other for school purposes."⁶

The early meetinghouses in Lancaster County, were made to serve a like purpose. Schools were kept during the eighteenth century in the houses at Willow Street, Mellingers, Strasburg,—two in the northwest part of Manheim township, three in Warwick, and one in Brecknock Township.⁶

VIRGINIA CONFERENCE

The first meetinghouse being located at Trissels, and the second at the Pike, would indicate that the membership was the most numerous at these two points at that time, 1822. The next two were Brennemens and Weavers' meetinghouses. "Provision was also made for the erection of school houses at the same places where the meetinghouses were built, . . . so as to counteract the injurious influences of the time and throw a safeguard about their children . . . To accomplish this end the most natural and judicious course they could take was to erect a school house in connection with each church building."⁵

JOSEPH FUNK, born March 9, 1777, in Berks County, Pennsylvania, settled in Rockingham County, Virginia, at a site later known as "Singers Glen." In addition to being a farmer, he also translated religious works, published music books, oper-

(Continued on Page 7)

The Ordained Men from Indiana and Michigan Who Attended the Diener-Versammlungen 1862-78

J. C. WENGER

- George Z. Boller, Ligonier, Noble County, 1864 66 68 70 72 74
 Joseph J. Borntreger, Middlebury¹, 1864 69 70; Eden Mills, Lagrange Co., 1871 72 73 74 75; Lagrange, Lagrange Co., 1876
 Henry Egly, Linn Grove, Adams Co., 1865
 Jacob Erisman, Rossville, Clinton Co., 1865
 Andrew Gehrig (Andreas), Leo, Allen Co., 1864
 Joseph Gehrig, Leo, Allen Co., 1864 65
 John Kenage, Goshen, Elkhart Co., 1872 76
 Jacob Graber (or Grawer!), Chamberlain, Allen Co., 1864 65 67
 John (Joh.) Graber, Chamberlain, Allen Co., 1862 64 65 70 72
 Peter Graber, Chamberlain, Allen Co., 1867 69-72
 David Harzler or Hertzler, Ligonier, Noble Co., 1863 64 67 70 71 72 73
 Christian Hershberger (Harschberger), Waupecong, Miami Co., 1864
 Moses (Hershberger (ar)), Waupecong, Miami Co., 1865
 John M. Hostetler, Lagrange, Lagrange Co., 1876
 David H. Hostetler, Bremen, Marshall Co., 1864; Leo, Allen Co., 1865
 David J. Hostetler, Middlebury, Elkhart Co., 1864
 Emanuel Hostetler (Hochstetler), Goshen, Elkhart Co., 1862 64 70 72
 Joseph P. Hostetler, Middlebury, Elkhart Co., 1864 65
 Joseph Kauffman, Haw Patch or Ligonier, Noble Co., 1862 64 66 67
 Moses D. Kauffman or Kaufman, Middlebury, Elkhart Co., 1862 64 72
 Joseph Kennedy, Waupecong, Miami Co., 1864
 John Klopfenstein, Leo, Allen Co., 1865
 Christian Lugenbill, Chamberlain, Allen Co., 1876
 Samuel S. Mast, Lima, Lagrange Co., 1876
 Absalom Miller, Waupecong, Miami Co., 1862 72
 Christian Miller, Middlebury, Elkhart Co., 1862 64 66 69 70 72
 Daniel C. Miller, Waupecong, Miami Co., 1871
 David D. Miller, Middlebury, Elkhart Co., 1864 65
 Eli S. Miller, Goshen, Elkhart Co., 1872
 John L. Miller, Goshen, Elkhart Co., 1864 65
 Joseph Miller, Middlebury, Elkhart Co., 1862 64 65
 Michael Miller, Harlan, Allen Co., 1865
 David Morrell, Jr., Ligonier, Noble Co., 1872
 Christian Naffziger, Lima, Lagrange Co., 1870
 Christian S. Plank, Middlebury, Elkhart Co., 1864 65 67 70 72
 John Ringenberg, Locke, Elkhart Co., 1864 65
 John C. Schlabach, Bremen, Marshall Co., 1864 65
 Benjamin Schrock, Goshen, Elkhart Co., 1864 72
 Benjamin Schrock (Schrack), Waupecong, 1870
 Daniel D. Schrock, Goshen, Elkhart Co., 1872
 John L. Schrock, Middlebury, Elkhart Co., 1864
 John Smiley, Goshen, Elkhart Co., 1862 64 65 66
 Christian Smucker, Waupecong, Miami Co., 1865
 Isaac Smucker (Smoker, Schmucker), Haw Patch or Ligonier, Noble Co., 1862 64 65 66 67 70 72
 John Smucker (Smoker, Schmucker), Waupecong, Miami Co., 1862 65
 Jonathan Smucker, Plymouth, Marshall Co., 1875; Nappanee, 1878
 Nobert Sproll (Robert!), North Grove, Miami Co., 1871 72 75 76
 Jonas D. Troyer (Treyer), Goshen, Elkhart Co., 1862 64 66 67; Eagle Lake, Marshall Co., 1872
 Christian Werrey, Lima, Lagrange Co., 1872 73 76
 Jonas C. Yoder, Lima, Lagrange Co., 1872
 John Yoder, Middlebury, Elkhart Co., 1862
 Joseph Yoder, Ligonier, Noble Co., 1864 65 66 68; Bristol, Elkhart Co., 71 72 73 75 76
 Samuel Yoder, Milford, Kosciusko Co., 1862 64 65
 Tobias Yoder, Middlebury, Elkhart Co., 1864 65
 Valentine Yoder, Bremen, Marshall Co., 1864
 Christian Zimmerman, Rossville, Clinton Co., 1865

THE PLACES OF MEETING

- 1862—Wayne County, Ohio.
 1863—Mifflin County, Pa.
 1864—Elkhart County, Ind.
 1865—Wayne County, Ohio
 1866—McLean County, Ill.
 1867—Logan County, Ohio
 1868—Mifflin County, Pa.
 1869—Holmes County, Ohio
 1870—Fulton County, Ohio
 1871—Livingston County, Ill.

- 1872—Lagrange County, Ind.
 1873—Wayne County, Ohio
 1874—Washington County, Iowa
 1875—Tazewell County, Ill.
 1876—Fulton County, Ohio
 1878—Woodford County, Ill.

Hutterite Film Released

The National Film Board of Canada, Montreal, Canada, has recently completed a film on "The Hutterites." The Board is a government operated agency which makes educational films of interest to Canadians and to countries interested in Canadian life. The Board is highly respected among film producers for its excellent productions.

The film was produced in a colony in Canada without major shooting restrictions. It was felt that an educational film showing the true nature of colony life would alleviate much of the misconceptions and misunderstandings about the Hutterian Brethren.

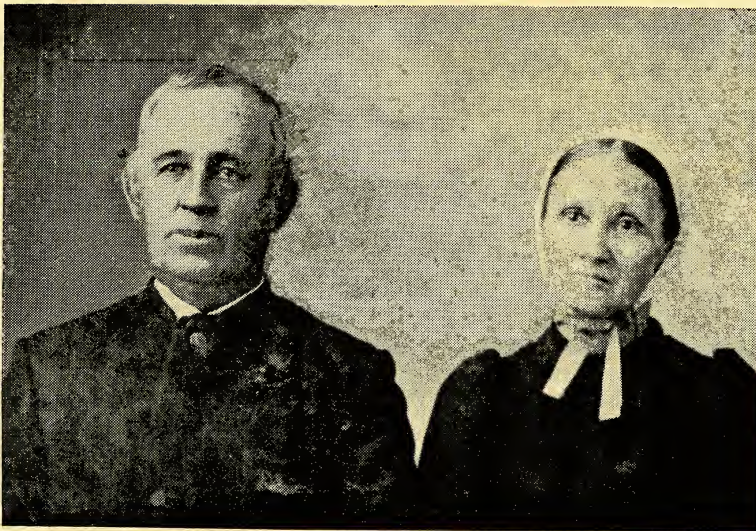
The Hutterian Brethren, named after Jacob Hutter, are one of three Anabaptist groups who have come down from the Reformation period. The group originated in Tyrol and Austria in 1529, migrated to the United States in 1874-79, and many moved to Canada in 1918. They are distinguished by "living in complete community" where all property is held in common, after the example of the apostles and early Christians. From their settlement in America they have grown from about 300 to the present number of about 15,000 persons.

The film is black and white, 16 mm., sound, and 28 minutes in length. The producer was Colin Low who has a famed reputation for making excellent films on Canadian life. The consultant to the project was John A. Hostetler, who for three years taught at the University of Alberta and is now teaching sociology and anthropology at the Pennsylvania State University, Ogontz Campus, Abington, Pa.

The film is available for purchase in the United States through Sterling Educational Films, 241 East 34th Street, New York City, or rental through Contemporary Films, Inc., 267 West 25th Street, New York City, for the East; and Wm. M. Dennis Film Libraries, 2506½ West 7th Street, Los Angeles, for the West. The Mennonite Historical Society, Goshen College, Goshen, Indiana, has a copy of the film.

New materials have recently been added to the John F. Funk Collection in the Archives of the Mennonite Church by the grandchildren of Funk.

¹ Middlebury is always spelled "Middleburg."



Samuel M. Lapp (1833-1926) and his wife Sarah (Gross) Lapp (1837-1902)

PARENTS OF FOUR MENNONITE MINISTERS

The four Lapp brothers, Daniel, George, Mahlon, and Samuel, all of whom were ordained ministers and bishops in the Mennonite Church, were widely known in their denomination during the first half of the Twentieth Century. Pictured above are the parents of these four church leaders and below appear their obituaries. M.G.

OBITUARY

of

Samuel M. Lapp

Samuel M. Lapp was born in Bucks Co., Pa., Sept. 26, 1833; died at the home of his son, D. G. Lapp of Roseland, Nebr., July 4, 1926; aged 92 y. 9 m. 8 d. The immediate cause of his death was a stroke of paralysis. He was married to Sarah Gross of Bucks Co., Pa. To this union were born 11 children, 6 died in infancy, four sons and one daughter grew into manhood and womanhood. The wife and mother preceded him in death 24 years. In his early years he gave his heart to Christ and united with the Mennonite Church of which he was a faithful member till death, always greatly interested in the cause of Christ and the activities of the Church. The 4 sons were all ordained to the ministry in the Mennonite Church, 3 to the office of bishop—Daniel in Nebr., Samuel for South English, Iowa, Mahlon at Dhamtari, India, and George at Dhatual, India. Daniel, Sam'l and Mahlon were ordained in the home church (by bishop Albrecht Schiffler) and George in Chicago, for their various fields. Samuel drowned in a R.R. wreck near Packard, Iowa, 10 years ago, Mahlon died 2 years ago in India. He is survived by 3 children (Mrs. Anna Hill, D. G. Lapp, George J. Lapp); 17 grandchildren, one great-grandchild, 2 great-great-grandchildren, one brother (Henry), 2 sisters (Mrs. Mariah Hight and Mrs. Katie Leatherman). In the spring of 1878 he

with his family moved to Adams Co., Nebr. He was one of the Charter members of the Roseland Mennonite Church and was her first deacon, being ordained to that office in the Lexington Mennonite Church, Bucks Co., Pa., in 1870. The body was laid to rest beside that of his wife in the Roseland Mennonite cemetery. Services were conducted by Bro. J. E. Zimmerman of Milford, Neb. Text, II Tim. 4: 6-8. *Gos. Herald*, 1926, 384.

OBITUARY

of

Sarah Lapp

Sarah Lapp, daughter of John Gross, was born July 26, 1837 near Fountainville, Bucks Co., Penna., and died at her home in Ayr, Adams Co., Nebr., June 22, 1902, aged 65 y. 10 m. 26 d. She leaves a husband, one daughter and four sons to mourn their loss. She died of pleurisy and was sick only a few days. She was married to Samuel W. Lapp Oct. 16, 1856. To this union were born seven sons and four daughters, of whom five survive. They moved to Adams Co., Nebr. in March 1878, where they have since lived. The departed mother was a sister in the Mennonite Church from her youth, and lived a life of devotion and service to her Master. The funeral services were conducted at the house at 1:00 P. M. June 24, by the Pastor of the M. E. Church, and at the Roseland meeting house by Bro. Albrecht Schiffler. Text, I Cor. 15: 54-56. *Herald of Truth*, 1902, 223.

Comments on
Allegheny History

WILMER SWOPE

The information below is intended to clarify several points in Sanford G. Shetler's *Two Centuries of Struggle and Growth*, reviewed in the October *Bulletin*.

Masontown Mennonite Church 1790
—page 211

Joseph S. Bixler, deacon at Masontown, is identified as Joseph Bixler, Jr., the son of Bishop Joseph Bixler. However, Joseph S. Bixler was the son of Jacob Bixler, a brother of Bishop Joseph Bixler. Deacon Joseph S. Bixler was a double nephew of Bishop Nicholas Johnson.

Harmony Mennonite Church 1815—
page 317

There is evidence that the Harmony Church had close ties with, perhaps membership in, the Ohio Mennonite Conference. Bishop John Boyer died in 1828. John Umble indicates that bishop Jacob Nold of Columbiana County, Ohio, had bishop oversight from Boyer's death in 1828 until Nold's death in 1834. Bishop Nold's son Jacob Jr., a deacon in Columbiana County, was married to Catherine Zeigler, daughter of Abraham Zeigler. Until the ordination of Jacob Kolb as resident bishop at Harmony, Henry Stauffer of Mahoning County, Nold's successor, probably had charge. In 1866 bishop Jacob Kolb of Harmony moved to Mahoning County, Ohio, where he was co-laborer with Bishop Joseph S. Bixler. Kolb and Bixler had bishop oversight at Harmony. Kolb's successor, Bishop John Burkholder, also co-laborer with bishop Joseph S. Bixler, is known to have had bishop oversight of the Harmony Church. Burkholder's diary and daughter testify to this, and that Burkholder would have charge of the communion services at Harmony. The last minister Henry B. Moyer would come to Mahoning County, Ohio, for communion. Minister Joseph Zeigler of Harmony is listed as one of the ministers attending the sessions of the Ohio Mennonite Conference. Also Jacob B. Mensch in his travel notes in the *Mennonite Historical Bulletin* lists Bishop Jacob Kolb of Mahoning County, Ohio, and minister Joseph Zeigler of Butler County, Ohio (actually Pennsylvania) as being present at a meeting in 1873 at the Oberholtzer Meeting House in Mahoning County, Ohio. Jacob Lind of Medina County, Ohio, is indeed the father of Norman Lind of Oregon.

The Mennonite Church of Lackawannock Township, Mercer County, Pennsylvania, 1844-1900

WILMER D. SWOPE

A small Mennonite settlement was made in southwestern Mercer County, Pennsylvania, in the townships of Lackawannock, Shenango, and Wilmington. Apparently the first settler was Abraham Buckwalter of Lancaster County, Pennsylvania who purchased land in Wilmington Township in 1844.¹ In December 1846 Peter Bixler of Fayette County, Pennsylvania, purchased 200 acres from David B. Wilson, Administrator of the estate of John Wilson.² Joseph Bixler, (no minister) of Mahoning County, Ohio, also came in 1846, having moved to Ohio in 1840 or earlier, from Fayette County, Pennsylvania. During 1848 Jacob Bixler of near Masontown, Fayette County, Pennsylvania, came with his four married sons, deacon Joseph S. Bixler, Jacob Bixler, Jr., Nicholas Bixler, and Abraham Bixler. Jacob's son, Peter, had previously come in 1846.

On September 10, 1850 bishop Joseph Bixler (1778-1862) of the Masontown congregation, Fayette County, Pennsylvania, sold his farm called Clover Field of 237 acres situated near Georges Creek in Nicholson Township for \$5,705.70. Nine days later bishop Bixler purchased land in Lackawannock Township, Mercer County.³

Also here were Michael Bixler in 1846 from Fayette County, Pennsylvania, the Berkey family from Kolbs or Longenecker Church in Holmes County, Ohio, and minister Henry Bucher from Fayette County, Pennsylvania, whose second wife was a Bixler.

The first worship services were held in private homes, in charge of the ministry of the Mennonite churches at Harmony, Pennsylvania, and in Mahoning County, Ohio. It will be recalled that Joseph Bixler, one of the first to settle, had moved in from Mahoning County, Ohio. In the spring of 1848 deacon Joseph S. Bixler of the Masontown church, Fayette County, Pennsylvania, moved to Mercer County. That same year Joseph S. Bixler was chosen to the ministry and ordained by bishop Rudolph Blosser of Mahoning County, Ohio, at the home of Martin Buckwalter. At this time there were 20 members, consisting of 10 families.⁴ In 1850 Joseph S. Bixler's uncle, Joseph Bixler (1778-1862) moved to Mercer County and took bishop oversight of the congregation. Bishop Nicholas Johnson (1787-1873) of the Masontown Church was a brother-in-law of bishop Joseph Bixler and an uncle of minister Joseph S. Bixler.

In the spring of 1855 Joseph S. Bixler moved to Owen County, Indiana, where he was ordained bishop at the Bowers Church. In October of that year his wife died and he moved back to Mercer County, Pennsylvania.⁵ Sometime between 1848-1852 minister Henry Bucher (1812-1852) from Fayette County, Pennsylvania, moved to Mercer County, and sometime before 1852 loaded his goods on a flat boat on the Beaver River, floated to the Ohio River, thence down the Ohio to East Liverpool, from where he had his goods teamed to Salem Township, Columbiana County, near the present village of Leetonia. Bucher fell out of a fruit tree, died shortly after, and is buried at the Midway Mennonite Church, Columbiana, Ohio.⁶ Michael Bixler (1805-1879) was the first deacon ordained for the church in Mercer County. Bixler moved to Mahoning County, Ohio, where he served in the church. Later Bixler in company with Stephen Berkey, husband of

his daughter Anna of Medina County, Ohio, settled in Dickson County, Tennessee, where Bixler died and is buried. Berkey's daughter Rachel reports that her father built a school and house there, the first house with doors and windows. The natives said to Berkey: "Are you afraid of us that you are putting windows and doors in your house?" He replied, "I'm not afraid of you; this is the way we build houses where I come from."⁷

On February 26, 1864, Stephen Berkey and Anna his wife for the sum of fifteen dollars deeded 120 perches of land to the Trustees of the Old Mennonite Church of Lackawannock Township, Mercer County, Pennsylvania, being part of donation land No. 47 in 3 district of Donation land.⁸ There is a report that a foundation was laid for a church building, adjacent to the Carbon School. Carbon School was for a number of years a German language school.⁹ On the tract of land deeded to the Mennonite Church by Berkey and his wife is the little cemetery where the Mennonite settlers lie buried. The cemetery is in a sad state, overgrown with trees and markers scattered, some even pilfered for modern flagstone walks. Preacher Abram Good of the Maple Hill Wisler Mennonite Church in Medina County promised his mother on her death bed that he would go and work cleaning the brush on several graves. Samuel Buckwalter would meet Bixlers, from Indiana, at the train and they would help clean up the Mennonite cemetery.

Bishop Joseph Bixler (1778-1862) was engaged in the saw mill business. He had a dam on Neshannock Run with which he ran a water

¹ See *Centennial History of Mennonites of Illinois*, by Harry Weber, page 174. Abraham Buckwalter died Jan. 12, 1872, at Gardner, Ill., was married to Elizabeth Witmer, who died July 7, 1882. Abraham was the son of John Buckwalter born Aug. 8, 1766, died Mar. 22, 1840, whose wife was Maria Brenneman. Their children were Ben, Abraham, Esther, Christiana, Mattie, and Elizabeth, of near Lititz, Pennsylvania. Abraham's son, Samuel Buckwalter, born Nov. 23, 1827, died Dec. 14, 1900, was married to Magdalena Bixler, sister of bishop Joseph S. Bixler. Magdalena was born April 4, 1832, and died March 1904. Samuel and Magdalena Buckwalter were the parents of Benjamin Buckwalter of Heston, Kansas, deacon at the nearby Pennsylvania Church. Samuel and Magdalena Buckwalter were the last members of the Old Mennonite Church of Lackawannock Township, Mercer County, Pennsylvania. Part of data above comes from Logan Buckwalter, R.D., New Wilmington, Pennsylvania.

² Data taken from Mercer County Records by Mrs. Albert Bedell, 486 Jefferson Ave., Sharon, Pa.

³ Fayette County, Pennsylvania, Deed Records, Vol. 16, page 164.

⁴ *Herald of Truth*, 1895, page 125, has the obituary of bishop Joseph S. Bixler. In the *Mennonite Encyclopedia Dictionary*, by Daniel Kauffman, see page 240, "Mercer Co., Pa."

⁵ See *Mennonites in Indiana and Michigan*, J. C. Wenger, page 125.

⁶ Account related to the writer in the fall of 1963 by Noah Shoup of New Springfield, Ohio. Shoup is a grandson of Henry Bucher and his second wife, Elizabeth Bixler. Columbiana County, Ohio, Probate Court Records, Estate Henry Bucher, Joseph Culp and Anthony Bixler.

⁷ Data gathered from an interview the writer had with Mrs. Rachel Brenneman, age 85, of North Lima, Ohio, in August 1963. Rachel is a daughter of Stephen and Anna Bixler Berkey. She is a remarkable and alert woman with an excellent memory. Rachel says that her grandfather, Michael Bixler, was something like an elder in the Mennonite Church; he could admonish, but not preach. Here then was the discovery of the deacon in the old Mennonite Church of Lackawannock Township, Mercer County, Pennsylvania. See *Mennonite Historical Bulletin*, October, 1963, last page "Michael Bixler."

⁸ Discovered by Mrs. Albert Bedell in Mercer County Records. See Mercer County Deed Records, Deed Book T, Volume 2, page 3. Tract still in title of Mennonite Church; no transfer ever made on tract since transferred to Mennonite Church in 1864. Legal title to cemetery most likely resides in the Mennonite Church in Mahoning County, Ohio, since the last members of the Old Mennonite Church of Lackawannock Township were members of the church in Mahoning County.

⁹ Data on Carbon School from Frank Yearian, R.D. 6, Mercer, Pennsylvania; age 92. Data on cemetery from Rachel Brenneman and Logan Buckwalter.

powered saw mill, and sawed lumber from the land which he owned. On June 20, 1862, he fell on the saw blade and was instantly killed. The nature of bishop Joseph Bixler is revealed in his will, where he directs that the estate be: "settled in peace and love toward one another. It being the love and mercy and the blessing of God I obtained it." "If any of the heirs resort to law I disannul the equality of shares. Those who resort to law shall receive only five dollars." His net estate in 1862 amounted to \$4,231.¹⁰

The accidental death of the elder Bixler left his nephew almost alone in the work of the ministry. The dual loss of his uncle and his wife discouraged Joseph S. Bixler. J. S. Bixler had one brother and three sisters living in Mahoning County, Ohio. Bixler became acquainted with Mary Yoder, the widow of Tobias Yoder of Mahoning County, Ohio, to whom he was married September 2, 1863, by minister John Blosser.¹¹ In 1863 or 1864 Joseph S. Bixler moved to Mahoning County, Ohio, where he faithfully served in the ministry until his death in 1895.

After bishop Bixler moved to Ohio, the Mennonites of Mercer County, Pennsylvania, were considered members of the church in Mahoning County, Ohio. Bishop Bixler and minister Allen Rickert of Mahoning County, Ohio, would go to Mercer County and preach for the few remaining members. The last members would attend communion at the Midway Church, Columbiana, Ohio.

The small Mennonite settlement in Mercer County was beset with tragedy. In addition to bishop Bixler's sudden death at the saw mill, Jacob Bixler, Jr., a brother to bishop Joseph S. Bixler, lost seven of his children with Black Diphtheria. These seven children are buried on the edge of a public road along the bank, which is located one-fourth or one-half mile west of the Mennonite cemetery. Jacob Bixler, Jr., and his remaining family moved to near Fort Wayne, Indiana, where his brother Abraham and family also located.¹² Benjamin Buckwalter, father of minister Earl Buckwalter of Hesston, Kansas, joined the Presbyterian Church. Ben's father Samuel Buckwalter owed money to relatives in Lancaster County, Pennsylvania. Consequently Ben went to Lancaster County and worked for the relatives to reduce the debt. While there he met and married a

near relative Mary Musselman. Ben and Mary joined the Mennonite Church, but Ben did not tell the bishop that he was a member of the Presbyterian Church, for fear of the former membership causing delay and red tape in becoming a member of the Mennonite Church.¹³

The story is told of how Stephen and Anna Bixler Berkey left Mercer County. One Sunday after worship services at a private home, the men were on the front porch of the home, waiting for Sunday dinner. Stephen Berkey and family in a covered wagon passed by on the road. When abreast with the porch, Berkey gave his horses a smart crack with the whip, and the horses took off. Bishop J. S. Bixler, sitting on the porch, sadly shook his head and remarked, "No good will come of that, moving on Sunday." The family moved to Ohio, to Tennessee, to Kansas and back to Ohio. It is said that misfortune and poverty followed them.

There are several reasons for the decline of this settlement. First it was largely a one (Bixler) family group. Second was the loss of the ministers and younger families to larger Mennonite settlements in Ohio and Indiana.

¹⁰ Data given to writer by Mrs. Paul Buckwalter, Denbigh, Va., May 1958.

Mennonite Research News and Notes

MELVIN GINGERICH

The September 1964 *Canadian Historical Review* listed the following graduate theses in Canadian history "which are in course of preparation or have recently been completed": For doctor's degree—Paul E. Crunican, "The Manitoba Schools Question and Canadian Federal Politics," Toronto; for Master's degree—Marilyn Glynn Huck, "Early Settlement in Waterloo County," Toronto; Henry C. Klassen, "The Red River Settlement and the St. Paul Route 1859-1870," Manitoba; Aron Sawatzky, "The Mennonites in Alberta and Their Assimilation," Alberta; and Peter Thiessen, "The Mennonites and Participation in Politics," Manitoba.

The Historical and Scientific Society of Manitoba has published W. Friesen's "A Mennonite Community in the East Reserve: Its Origins and Growth." This is a study of the Steinbach community.

A. Don Augsburg's doctor's dissertation, "The Influence of Former Control Patterns Upon Behavior and Personal and Social Development

Among Freshmen from Several Mennonite Colleges" is now available on Xerox from University Microfilms, Inc., Ann Arbor, Michigan. This is a thesis done in the field of education at Temple University in 1963.

James M. Stayer, who teaches history at Bridgewater College, Virginia, did a doctoral dissertation at Cornell in 1964 on "The Doctrine of the Sword in the First Decade of Anabaptism."

Herald Press, Scottdale, Pa., has recently published a revised edition of "Mennonite Origins and the Mennonites of Europe," by Harold S. Bender, and "Mennonites in America," by C. Henry Smith. The title of the new combined booklet is *Mennonites and Their Heritage: A Handbook of Mennonite History and Beliefs*. It sells for \$1.50. The materials in the two former booklets were revised by G. F. Hershberger and Cornelius Krahn.

Bishop D. A. Yoder, Goshen, Indiana, has recently given to the Archives of the Mennonite Church some of his correspondence and part of his records acquired during the years he was president of the Mennonite Board of Education.

EARLY PAROCHIAL SCHOOLS

(Continued from Page 3)

ated a printing establishment, and was a school master. He built a school house near his dwelling, which was used for school purposes many years. A loomhouse was erected about 1804, which was also used occasionally for school purposes from 1837 to 1847.

PREACHER GEORGE B. SHOWALTER, near Broadway, Virginia, being rather dissatisfied with the teaching given in the local school at that time, engaged a teacher to instruct his children several years in their own home. In 1896 he erected a school house on the farm, and maintained a school there for his own children, as well as for those of neighboring families who cared to send their children.

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- ⁹ C. Z. Mast and R. E. Simpson, *Annals of Conestoga Valley*.
- ¹⁰ Martin G. Weaver, *Mennonites of Lancaster Conference*.
- ¹¹ Reubush-Kieffer, *Joseph Funk*.
- ¹² Ira D. Landis, *Mennonite Historical Bulletin*, June 1943.

¹⁰ Probate Court Records Mercer Co., Pa. Wills Vol. 5, page 55.

¹¹ Mahoning Co., Ohio, Marriage Records, Vol. 1, page 400.

¹² Interview with Logan Buckwalter, May 1958, by writer.

Book Review

A Legacy of Faith. By Cornelius J. Dyck, editor. Faith and Life Press, Newton, Kansas, 1962. Pp. 260. \$5.50.

This book is sub-titled "The Heritage of Menno Simons—a Sixtieth Anniversary Tribute to Cornelius Krahn." These chapters, written by well-qualified scholars from both Europe and America, constitute a substantial and often exciting contribution to the history of Dutch Mennonitism. Both my enthusiasm and understanding grew steadily as I read chapter after chapter. I know of no other single volume offering such a thorough and discerning study of the Dutch phase of the Anabaptist movement.

This book was presented to Dr. Krahn in connection with his sixtieth anniversary on August 3, 1962. Dr. Krahn has spent many years studying and interpreting the history of the Dutch Mennonites to students of Anabaptism both Mennonite and non-Mennonite. Surely few things could have pleased him more than the gathering together of such worthy studies into one volume so as to make available to an ever increasing audience the pursuit which has occupied so many years of his own life and thought. The book begins with a biographical tribute to Dr. Krahn written by Editor Dyck. Krahn is presently Professor of Church History and German and Director of the Mennonite Historical Library at Bethel College, in Kansas.

The chapters begin with several perceptive discussions of a few key concepts of Menno Simons. Then the chapters move on and broaden out into treatments of the Anabaptist hymnody of the sixteenth century, the Dutch painters in the time of Vondel and Rembrandt, the heroic story of the aid given by the Dutch to the Swiss Mennonites, and a sympathetic but honest handling of the discordant voice of Jan de Liefde. The second part of the book includes an assessment of the Russian Mennonites and the Great Commission followed by three closing chapters in the German language.

The stimulating and highly informative contents of this book are ever so slightly marred by a few defects. There is the repeated use of the word "restitute" when "restore" would have spoken so much better to this day. There are a few grammatical errors. There is no consistency between chapters or even within the chapters in the matter of giving an English translation of German and Dutch titles and/or quotations. Under a picture one finds the word "inobedient" instead of "disobedient." The first words in

parentheses within sentences are regularly capitalized though I believe this is unnecessary and contrary to general practice in this country. There is an index only of proper names.

Most unfortunate of all in this reviewer's estimation is the fact that three chapters are published in the German language. While the General Conference Mennonite readership will have many more persons able to read both languages than any other major branch of the Mennonite brotherhood, it seems unfortunate that a book of this caliber should be beamed primarily to a Mennonite audience when Anabaptism has such a rapidly growing appeal to persons and scholars of other Christian traditions. In any case, it would seem best to print any book of this nature in a single language.

I cannot speak for the three German chapters and I feel frustrated somewhat by this fact but I am sure that the rest of the book is eminently worth the price and the study of any serious student of the left wing of the Reformation. This book makes abundantly clear that general Protestantism has impoverished herself by not giving Anabaptism her due long before the last few years. The Board of Education and Publication of the General Conference Mennonite Church is to be warmly congratulated for the publication of this fine book.

Gerald C. Studer

Archives Accessions

During the year March 1, 1963–February 29, 1964, one hundred thirty-two collections were accessioned by the Archives of the Mennonite Church. The first accession number for the year was 1306 and the last 1438. This means that the Archives has received 1438 collections of items, some of which may be only a single sheet or picture while others may amount to many boxes of manuscripts. Among the larger collections accessioned during the year were the records of A. J. Metzler as president of the Mennonite Board of Education (6 boxes), Mennonite World Conference records (37 boxes), John S. Umble collection (23 boxes), Mennonite Home Mission of Chicago (10 boxes), C. L. Graber collection (24 boxes), Dwight L. Miller family history records (3 boxes), and the J. S. Coffman collection (6 boxes).

Materials on hand in March 1964 to be accessioned included these two major items:

1. Mennonite Board of Missions and Charities Records (311 boxes). This material has been

placed in boxes on the shelves but has not been accessioned or organized.

2. Harold S. Bender Records (230 boxes). These records have been placed in boxes on the shelves but have not been accessioned or organized. (M.G.)

THE EUROPEAN MILE

Editor Mennonite Historical Bulletin:

In the July 1964 MHB, Roy Roth assumes that the word "Meile" stands for "Stunden" . . . [Older German encyclopedias had] as many miles defined as there were countries. Thus, the Prussian mile was 7532 meters, the French mile 3898 meters, the Swiss mile 4300 meters, to name only three of at least thirty different definitions of the mile. This impossible situation came to an end when the International Meter Convention in Paris introduced the decimal system in 1875. It may be of interest to note that the word mile stands for mille—1000 feet, and since the length of an average foot varies in different countries, the distance of a mile was bound to mean something different to different countries.

Adalbert Goertz
3005 Dover Drive
Boulder, Colorado

(Editor's note: But was the Prussian's foot almost twice as long as that of an average Frenchman? Does anyone else have a possible solution to Roy Roth's problem? (MG).)

Mennonite Research News and Notes

The Friends' Historical Association, Haverford, Pennsylvania, in 1958 published *Some Quaker Portraits Certain and Uncertain*. It contains sixteen plates of William Dillwyn, James Nayler, Willem Sewel, George Fox, and William Penn. These are accompanied by a textual description of each portrait. Price 75¢, Friends Book Store, 302 Arch Street, Philadelphia.

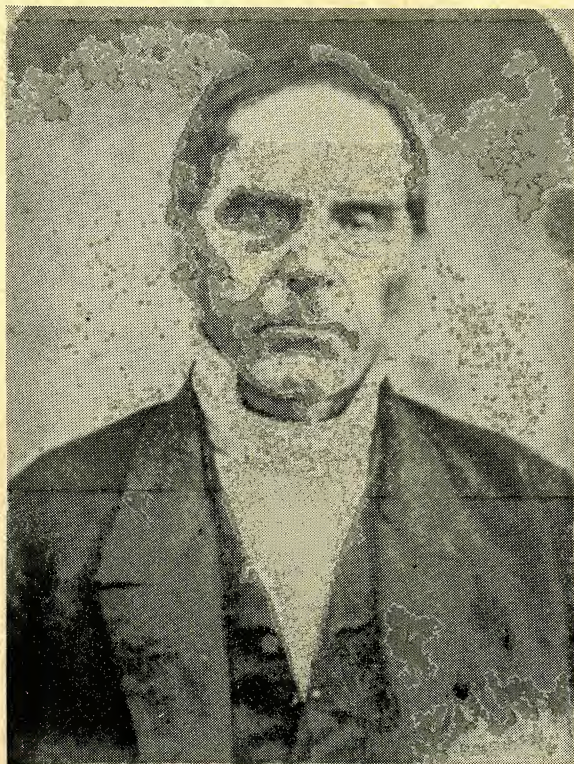
Available from Heimatstelle Pfalz, 675 Kaiserslautern, Villenstrasse 5, Postfach 860, Germany, are the following books: Ernst Drumm, *Zur Geschichte der Mennoniten in Herzogtum Pfalz-Zweibrücken* (1962), \$1.30; Fritz Braun, *Auswanderer aus Enkenbach Seit Beginn Des 18. Jahrhunderts*, 75¢; Erwin Friedrich Schmidt, *Schweizer Familien Im Zweibrucker Land*, 75¢; and Herman Schneider, *Die Mennoniten Vom Kuhborncheshof Bei Katzweiler Und Umgebung*.

MENNONITE HISTORICAL BULLETIN

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The above pictures are deposited in the Archives of the Mennonite Church, Goshen, Indiana. They were reproduced on page 153 of *Bless the Lord, O My Soul. A Biography of John Fretz Funk*, by Helen Kolb Gates, et al. (Scottsdale, 1964). Jacob Funk (1796-1875), to the left, and Suzanna Fretz Funk (1802-50), to the right, were the parents of John F. Funk, Mennonite publisher of Elkhart, Indiana. The picture of Mr. Funk may have been taken around 1865 and that of Mrs. Funk around 1887. This is a part of the series of Mennonite costume pictures being published in the *Bulletin*. Note that Mr. Funk is dressed in the usual costume of his time, wearing a neck-cloth and a coat with lapels. Mrs. Funk, in contrast, twenty years later, has the distinctive costume of the "Plain People," the broad cape coming to points at the waist line and the white "prayer cap" tied under the chin with broad ribbons. M.G.

From Red Hill to Ridgeway

A Brief History of the Red Hill Mission

MICHAEL ZEHR

The work in the Eastern section of Harrisonburg, Virginia, then known as Red Hill, now the Ridgeway Church, began as an outgrowth from and as a result of contacts made at the Harrisonburg Mission, which was operated by the Virginia Mennonite Board of Missions and Charities.

According to available records, Moses Slabaugh was the first person appointed to be in charge of this mission effort. Meetings were held in a rented building on East Gay Street near where the Alcoholic Beverage Control Board building now stands.

Young People's Christian Association members from Eastern Mennonite School helped to scrub the

floor and get the building ready for services. They also helped in the activities of the Mission. The YPCA has continued to contribute to the mission program in Harrisonburg ever since that time.

Folks from the Red Hill section who came to the meetings at the Gay Street location expressed a desire to have services nearer their homes so they wouldn't have to come so far for services.

First mention of the Red Hill work in the minutes of the Virginia Mission Board was in an Executive Committee meeting held at Eastern Mennonite School on February 14, 1940. The privilege of holding Summer Bible School in this section of Harrisonburg and possibly revival

meetings was granted. It was also suggested that Bro. Slabaugh try to secure a suitable hall and hold meetings.¹

Moses Slabaugh reported to the Mission Board at its 1940 and 1941 annual meetings, held at Zion Church July 30, 1940, and at Bank Church July 29, 1941, that he was holding street meetings in the Red Hill section of Harrisonburg.²

In an interview with the writer, Mr. Slabaugh told of holding meetings at a general store owned and operated by C. P. (Dixie) Williams, a well-known Negro merchant. As he remembered, this was the only place in town where dynamite could be purchased. This store was lo-

(Continued on Page 2)

¹ Minutes of Virginia Mennonite Board of Missions and Charities, (in folder in Historical Library at Eastern Mennonite College).

² *Ibid.*

RED HILL TO RIDGEWAY

(Continued from Page 1)

cated directly across the street from where the Ridgeway Church now stands. Mr. Slabaugh recalled that Mr. Williams furnished planks and dynamite boxes for benches and would help Catherine Tice, who helped with the work, maintain order during the services.³

Cottage meetings were also held in various other homes in the Red Hill section.

Work continued in this way for some time. Then, on December 1, 1944, at an Executive Committee meeting a committee consisting of D. W. Lehman, chairman, Lewis Martin, and Moses Slabaugh was appointed to make a study of the field of Harrisonburg mission work.⁴

At a special session of the Mission Board held January 5, 1945, at Eastern Mennonite School, Moses Slabaugh gave a description of the work of the Harrisonburg Mission. Also at this meeting the plans of the Executive Committee to proceed with the expansion of the work of the Harrisonburg Mission into the Red Hill section were approved.⁵

On January 6, 1945, the Executive Committee appointed Paul Peachey as an assistant to Moses Slabaugh in the Harrisonburg Mission, particularly for the Red Hill work.⁶

At this time the work had apparently proceeded far enough to warrant thought concerning the building of a mission building in the area. Sometime prior to this a lot had been purchased by the Mission Board from the Olive Myers Williams estate. This lot was located on the corner of Reservoir and Hawkins Street in the Red Hill section of Harrisonburg. The deed to this property was recorded at the Rockingham County Clerk's office, March 17, 1945. In fact, two deeds for this same lot were recorded. The first deed was for three-fourths interest purchased from the Williams estate and the second deed was for one-fourth interest purchased from the Margaret Dean estate.⁷

³ Interview with Moses Slabaugh, February 4, 1964.

⁴ Mission Board minutes.

⁵ *Ibid.*

⁶ *Ibid.*

⁷ Deed Book No. 196, pp. 84 & 85, Rockingham County Clerk's office, Harrisonburg, Virginia.

Apparently this second deed was necessary to obtain a clear title to the property.

At an Executive Committee meeting on May 11, 1945, Lewis Martin, D. W. Lehman, Moses Slabaugh, and Paul Peachey were appointed as a committee to study possibilities and plans for building a mission building in the Red Hill section of Harrisonburg.⁸

At the annual meeting of the Mission Board held at Zion Church on May 22, 1945, Lewis Martin gave the report of this committee. He reported the purchase of the lot in this part of the city for the sum of \$1256.20. The report also indicated that some interest was shown by the people in that section and that no other regular work was presently being done there. The committee recommended that steps be taken to provide a place of worship at moderate cost. After accepting this report, the board approved the preceding recommendation.⁹

Daniel W. Lehman recalled that, at this meeting, there was considerable discussion as to whether the Mission Board wanted to build at one, two or three locations. The work at Gay Street had expanded, resulting in activity in two different locations. A mission for the Negroes had been built at the present Broad Street location. The White mission had moved to the Church which had been purchased on Chicago Avenue. A building had also been constructed at Newport News, Virginia. The work at Red Hill was continued as an outgrowth of the Chicago Avenue Church.

Mr. Lehman also recalled that it was the interest in and support of the Red Hill Mission program by Lewis Martin and Jacob Shenk, who was Mission Board president, that was instrumental in the decision to go ahead with the building plans.¹⁰

At an Executive Committee meeting held on June 7, 1945, Lewis Martin, Moses Slabaugh, Paul Peachey and Clayton Shank were appointed as a building committee for the mission hall in Red Hill section.¹¹

⁸ Mission Board minutes.

⁹ *Ibid.*

¹⁰ Interview with D. W. Lehman, April 5, 1964.

¹¹ Mission Board minutes.

In the spring and summer of 1945, the building located on the lot that had been purchased was razed and the lot was cleared in preparation for the construction of a new building.¹²

By October of that year, work on the new building had begun. Moses Slabaugh in a report in *Missionary Light* described the work as follows:

The building of a church on Red Hill is underway. There seems to be good interest as well as expectation on the part of those who live there. A real need exists in that section since a number of children do not go to Sunday School.¹³

Writing again in the January, 1946, issue of *Missionary Light*, Mr. Slabaugh said:

The Red Hill Church building is under way. Help is difficult to get and a few digging frolics have made the digging of the basement possible. There are many needy folks in that section of Harrisonburg. Some are destitute of food and shelter. Your prayers are needed in this undertaking. Pray especially for the Lord's guidance in the choice of a worker for this field.¹⁴

A building fund to finance the construction of the Church building was established by the Executive Committee at a meeting on November 12, 1945.¹⁵

At this time it became necessary to find someone to replace Paul Peachey who went to Belgium. Sometime in the spring of 1946, Jacob Shenk approached Daniel Smucker, Jr., and asked him if he would accept a call by the Mission Board to serve as superintendent at the Red Hill Mission. After requesting and being granted time to consider, Daniel, at a later date, accepted the call. On June 11, 1946, at the annual meeting of the Mission Board held at the Warwick River Church, Daniel and his wife, Francis, were appointed for the Red Hill work in Harrisonburg. Following this, at an Executive Committee meeting on July 4, 1946, Daniel along with several others, was au-

¹² *Missionary Light*, Vol. V, No. 3, July, 1945.

¹³ *Ibid.* Vol. V, No. 4, October, 1945.

¹⁴ *Ibid.* Vol. VI, No. 1, January, 1946.

¹⁵ Mission Board minutes.

thorized to preach in the absence of a regularly ordained minister.¹⁶

On July 31, 1946, the Executive Council authorized the purchase of forty folding chairs for the Red Hill Mission.¹⁷ These chairs were used in the main part of the building until benches were purchased.

Late in 1946 the Mission Board made a special attempt to erase the remaining debt incurred in the building program at the three locations mentioned earlier. This was done by solicitation of the people as well as through a letter of information which was prepared and sent "to a number of brethren who may be interested in helping to clear the books of these accounts."¹⁸

The new Church building at Red Hill was first used for a Summer Bible School held in August, 1946. Daniel Smucker, Jr., served as superintendent. According to available records the following persons served as teachers that year: Daniel Smucker, Jr., Lydia Slabaugh, Mrs. John Lantz, Mary Baugher and Ethel Swartz.¹⁹ Mr. Smucker feels sure that there were more teachers than these but that his records are incomplete. Lydia Slabaugh feels quite certain that "one of the Smucker sisters [it would have been Elizabeth] helped that year."²⁰ This could not be verified as Elizabeth could not remember for certain. The average attendance at the Bible School that year was thirty-nine.²¹

John Shank, a teacher and student at Eastern Mennonite School, served regularly as preacher at Red Hill from September, 1946, until around January or February, 1947, when duties elsewhere and pressing school work made his continued service there impossible.

At Christmas-time that year the Mission distributed large Christmas baskets to all the homes in the Red Hill district. Mr. Smucker recalls that Jacob Shenk's hatchery trucks were used to deliver the baskets. Mr. Smucker said that this experience made an indelible impression upon him. It was very touching and heart-warming to see the gratitude and thanks expressed by some of the folks, but he was also jolted by the apparent ill-feelings of others who felt their baskets were not as nice as some of those of

their neighbors. He said he has never forgotten this experience.²²

Bible School was again held the following year from June 30 to July 11. Here again, complete records were not found. The only teacher verified by records was Lydia Slabaugh.²³ It is quite certain that Elizabeth Smucker taught that year also.

Christmas baskets were again distributed in the community that year also.

During these years different persons from Eastern Mennonite School helped in the work at Red Hill. I could not find any records that would indicate who any of these persons might have been. Lydia Slabaugh recalled doing visitation work in the community during that time. Cottage meetings were also held in various homes in the community. Mrs. John (Catherine) Gentry, who still attends at the Ridgeway Church, remembers when cottage meetings were held in their home at about the time that the Church was being built. At that time her husband was operating the store referred to earlier which was located across the street from the building site. They were living in an upstairs apartment over the store.²⁴

On February 29, 1948, the Red Hill Mission was officially dedicated as the Ridgeway Mennonite Church. That name was chosen because the Church was located on the road to "The Ridge," hence the name "Ridgeway." The program lasted all day with lunch being served at noon in the basement of the Church.²⁵

Daniel Smucker recalls that Jacob Shenk, Mission Board president, had a part on the program and that Bishop John L. Stauffer gave the dedicatory prayer.²⁶

Evangelistic meetings, with Aaron Shank from Meyerstown, Pennsylvania, serving as evangelist, were begun on this date and continued through March 11.²⁷

Thus, the story of the Red Hill Mission comes to a close. However, the work in that community has continued until the present day under its new name, The Ridgeway Mennonite Church.

John Horsch Mennonite History Essay Contest Report Results—1963-1964

ENTRANTS

Seven papers were entered in Class I, nine papers in Class II, none in Class III, and five papers in Class IV of the John Horsch Mennonite History Essay Contest for the school year 1963-1964. The results in Class II and Class IV were published in the October 1964 number of the *Bulletin*.

RESULTS

Class I

Seminary and Postgraduate Students

First: "Mennonites in Paraguay," by Leron D. Peters, Elkhart, Indiana

Second: "The Influence of Chiasm on Russian Mennonites in the Nineteenth Century," by Arlin Claassen, Elkhart, Indiana

Third: "The Lack of Mennonite Hymns in Mennonite Worship," by Menno Wiebe, Winnipeg, Manitoba

CONCLUSIONS

Fourteen papers were entered in the contest in 1962-63. Last year (1963-64) the number mounted to twenty-one, and for 1964-65 the number may be even higher. This may be true for two reasons. First, the regulations have been changed to allow Mennonite colleges and seminaries to enter any number of their best papers instead of only five from each school. Second, the deadline for the papers has been changed from May 1 to June 15.

Oliver Seth Beltz completed a Ph.D. thesis at Northwestern University in 1944 on "German Religious Radicalism from 1522 to 1535."

Ivan R. Lind, Milford, Nebraska, wrote a Th.D. thesis at Southwestern Baptist Theological Seminary, Fort Worth, Texas, in 1956, on "The Problem of War in the Old Testament."

The following announcement comes from Titus B. Hoover, Port Trevorton 2, Pennsylvania 17864:

Would you be interested in a copy or copies of the rare book entitled, *Die einige Unzertheilte Gemeinde Gottes?* Principal Context—True Unity in the Church Regeneration, Baptism and Excommunication, written by Claes Ganlof, 1591. A Minister of the Gospel in Emden, Holland, in same Church and unchanged faith as Menno Simons. Translated from the Original Holland into the High German for the first time, with German letters. Price \$2.00, postpaid in U.S.A. only.

¹⁶ Mission Board minutes.

¹⁷ *Ibid.*

¹⁸ *Ibid.*

¹⁹ Records found at Daniel Smucker, Jr.'s home.

²⁰ Interview with Lydia Slabaugh, April 6, 1964.

²¹ *Missionary Light*, Vol. VII, No. 1, January, 1947.

²² Interview with Daniel Smucker, Jr., April 6, 1964.

²³ Records in Daniel Smucker, Jr.'s home.

²⁴ Interview with Catherine Gentry, April 6, 1964.

²⁵ *Missionary Light*, Vol. VIII, No. 3, May 1948.

²⁶ Interview with Dan Smucker, Jr., April 6, 1964.

²⁷ *Missionary Light*, loc. cit.

Mennonite Encyclopedia

By MELVIN GINGERICH and CORNELIUS KRAHN

Walter D. Unrau, Newton, Kansas, reports that Newton and Scottdale sold 117 copies of Volume I of the *Mennonite Encyclopedia* in 1962; 98 copies in 1963; and 79 copies in 1964. If Hillsboro is included, this would make it an average of about 100 copies during the last years. It can be expected that Volume I will likely be sold out within three years, and that the others will be sold out within six to eight years.

Inventory, end of 1964

Based on Reports from Newton, Scottdale, and Hillsboro

	Vol. 1	Vol. 2	Vol. 3	Vol. 4
Newton—bound copies	300	78	88	96
Newton—unbound copies		600	600	600
Scottdale, Pa.	4	32	94	133
Hillsboro, Kan.	30	45	45	45
Total	334	755	827	874

The 4000 copy edition of Volume I came off the press in 1955; within ten years the volume was almost sold out. In the beginning, the volume must have been selling over 500 copies per year. What a relief for publishers and editors who had viewed this matter with fear and trembling, aware of how much had been invested and knowing little about the market of the product.

In view of the magnitude of work and investment in the production of the first edition and in view of the significance of this unique source of information about the Anabaptist-Mennonites, it is time that some plans be worked out regarding the second edition of the *Mennonite Encyclopedia*.

It is our opinion that the *Encyclopedia* will remain the standard source of reference and it is therefore extremely important that the matter of the second edition be thoroughly studied at this time so that the necessary improvements are made and the scholastic standard not only be maintained but improved so that it can be used with full confidence in all libraries by all those seeking information.

What about the next Edition of the *Mennonite Encyclopedia*?

1. Should the second edition be a revised edition? Mistakes corrected? Articles brought up-to-date? Should the articles from the "Supplement" be placed where they belong? Should a few new articles be added?
2. Is it possible to make some of these changes and reprint the *Encyclopedia* photo-mechanically? Could some lines be reset

in order that mistakes are corrected? Could the articles from the "Supplement" be pasted in where they belong alphabetically? In this case the number of pages would remain the same.

3. Who shall take the initiative in working out plans for a reprint of the *Encyclopedia*? The publishing houses or the historical committees or both groups acting together?

4. What bearing does the "Report of the Editor to the Publishing Committee" have on the project. (See *MQR*, October 1964, pp. 361-367)? What is the significance of the Bender-Gingerich-Krahn Memoranda of August 20, 1959, at Winona Lake, Indiana?

—Feb. 22, 1965

THE PRUSSIAN FOOT

Editor Mennonite Historical Bulletin:

As far as the question concerning the Prussian foot is concerned, it depends on what people defined as a foot. By foot they either meant a foot measured from heel to toe, a foot step or a double step. The Prussian definition of a foot was a double step whereas the French was a single step. So indeed, the Prussian "Foot" was by definition twice as long as the French "foot".

The Roman "foot" (step) was defined as 5 ordinary feet. The Prussian mile, = 7532 meters was, 10000 double foot steps and the French mile, = 3898 meters, was 10000 single feet. One has to go into details for every country if one wants to understand the history of their measurements.

Adalbert Goertz

(Editor's note: See "The European Mile" on page 8 of the January 1965 *Bulletin*.)

The University of Nebraska Press, Lincoln, in 1964 published Paul K. Conkin's *Two Paths to Utopia. The Hutterites and the Llano Colony*.

No Rights for Mennonites

(Letters on political issues written by Mennonites for the public press are not a recent innovation as is illustrated by the one below which appeared in *The Lincoln Times* (Illinois) on September 6, 1900. M.G.)

The Mennonites and Omish Christians are among the most devoted people that ever followed the teaching of Jesus.

Menno Simons, the founder was born at Witmarsum, in Friesland, in 1492.

The first Mennonites came to the United States in 1663, through the influence of William Penn and settled in Eastern Pennsylvania. In 1708 they built a school and church in Germantown, composed of about five hundred families. In the following year another colony settled in what is now Lancaster County. In 1735, five hundred families were found in that county alone. To deprive those people of legal rights and home protection, who number thousands of the best citizens of the United States, is first promulgated by a Rough Rider, whose words are to be read in the public print. Mennonites read what he says:

"A class of professional non-combatants is as hurtful to the real healthy growth of a nation as is a class of fire-eaters, for a weakness or folly is nationally as bad a vice as a duelist. No man who is unwilling to bear arms and fight for his rights can give a good reason why he should be entitled to the privileges of living in a free country." The language of the Rough Rider governor of the State of New York and candidate for vice president of the United States.—From *Chicago Chronicle*.

The eighteenth century gave us Liberty and a government of the people. The nineteenth settled the unity of the nation.

Now solar set of the nineteenth century is lingering in purple glory, on this continent. Reluctant, ray by ray recedes, to rise in the morning of the twentieth. This century is the brightest solitaire in the crown of time, in the pursuits of peace, farming, learning, mechanics, and commerce, and let us hope the last ray of sunset shall retain the grandeur of the mighty past, and sink in splendor into the domains of eternity. The evening of this century brings forth a man placed prominent for political honors, who would rob the humble followers of Jesus, of Christian and political rights in this government of the people. . . .

Hoke Beidler, Mennonite.

Elkhart, Illinois, September 2, 1900

Two Letters of John F. Funk

MELVIN GINGERICH

When the Mennonite Publication Board was organized in 1908 and its headquarters established at Scottdale, Pennsylvania, it bought the publications of the Mennonite Publishing Company located at Elkhart, Indiana, the company which under John F. Funk's leadership had launched various Mennonite periodicals. For years after 1908 there was a misunderstanding between the Board and Funk concerning the stipulations in the contract. Now that the biography of John F. Funk has been published (*Bless the Lord, O My Soul*, Herald Press, Scottdale, 1964) and Funk's understanding of the contract has been clarified (Chapter 7, particularly pp. 206-212), creating much interest in the matter, it is in order to draw lessons from it. The letters below, addressed to J. S. Shoemaker, president of the Publication Board, make a strong case for Funk's position. Unfortunately no records have been kept which clarify the Board's argument. These brethren on the Board were respected leaders of the Mennonite Church and no doubt were convinced of the rightness of their position and could have given a reason that to them seemed logical for having discontinued Funk's annual pension. The agreement had called for a pension of \$500.00 a year as long as Funk lived but only a total of \$700.00 was ever paid him up to the time of his death in 1930.

Certain lessons are clear. An agreement even between brethren should be placed in writing and made so plain that no misunderstanding concerning its meaning will ever arise. A second lesson is that servants of the church have a solemn duty of preserving their church records and correspondence so that the judgments of history may be based upon solid evidence.

J. S. Shoemaker
Freeport, Illinois

Dear Bro:

Your letter just received. In regard to the fact that I should not ask you to pay me my allowance at the end of every quarter—that I should have patience and wait till you have the money & c—this is exactly what I have been doing, notwithstanding it was a distinct understanding that this allowance was to be paid at the expiration of each quarter. When we met at Scottdale and Consummated the deal, and I never asked that the agreement was made that must be promptly paid at the expiration of the qu. though according

5-19-09

to the agreement that should be done. The first qu. was due July 1, 08—was paid Sept. 1 about 60 days later. 2nd payment was due Sept. 30—was paid about Oct. 15. The third qu. was due Jan. 1, 1909 and is not paid yet. The 4th qu. was due April 1st 09 and is also not paid. So I have not been very persistent in my demands as you see and thinking it might have been overlooked, I wrote Bro. Metzler a very kind letter reminding him of this fact and he answered and referred me to you; and I appreciate indeed your kindness in giving me this allowance—and as you do not give me credit for anything at all as it were, I must conclude that you have overlooked my side of the question, or do not appreciate what I am and what I have been doing. I feel that I am doing more than I agreed to do. You certainly want the Mennonite Pub. Co., to pay their debts; you could not do otherwise and be true to our profession. When your Board took all the publications off our hands and declined to take any of the Books and made it incumbent for us who were left of the Men. Pub. Co. to close out as far as possible old stock of Books they naturally looked for it that we should do the work and get the books out of the way so that the stock should not be so large for them to purchase at the end of the four years. I understand it in this way and am now doing all I can to close it out. So you see I am doing the work you gave me to do, and aside from this I am using my influence in every way to help the Scottdale House, in advertising, in recommending the publications, in writing letters for your benefit, in giving information about the publication in many different ways. So far as furnishing Copy for this papers—I see you have such an abundance that my help is not really needed. We have sold between 4 and 5,000 Almanacs and a number of thousands of Lesson Helps besides other books, and as said above I am working early and late to help the work along and in many other ways I am helping the Scottdale House daily. My whole time and all my efforts are put forth and directed to the extension of Mennonite trade and will continue to do all I can. Further, if the Board would have purchased from us as we had it originally planned and relieved me of this work here, I would have had time and opportunity to put my efforts more directly to the benefit of the Scottdale house instead of work-

ing with the stock here. But probably you never looked at this side of the question. We feel it our duty to do the very best we can with what you left on our hands both for the sake of helping ourselves in paying our indebtedness and also for the sake of helping the Scottdale enterprise and as soon as the Scottdale house will come and take the Books and materials left here that are needed to supply fully the needs of the Church, and relieve me of the work here, then I will be able to work more directly for the Boards interests, and the understanding was that the allowance allowed me was for good will's sake and was to be paid over to me even if I were not able to do any active work.

But perhaps I have said more than is proper for me to say and if I have, you will kindly bear with my weakness.

With best wishes.

Your truly,

John F. Funk

3-25-10

J. S. Shoemaker, Freeport, Illinois

Dear Bro. Your letter of Feb. 28—was duly received and I have been thinking a good deal about the matter ever since, and will now try and write a reply.

From your letter I must take it for granted that you either do not understand the matter fully or that you have not been correctly informed.

The \$500.00 promised me was really a part of the purchase money, a part of the Consideration for the purchase of the periodicals that your board bought of the M.P.Co.

The agreement likewise was that J. F. Funk should have his \$500.00 annuity whether he rendered service or not.

Of course the Scottdale people have so far paid me \$16.66 a month but this leaves still \$25.00 a month unpaid and till April 1st the unpaid amount due me amounts to just \$300.00 one year dues unpaid.

As said above the agreement with Bro. Steiner was that for the periodicals which you bought the board should add to the \$800.00 you had before offered \$2500.00 and the Board should give to me \$500.00 a year, whether I rendered service or not. This was the promise made by Bro. Steiner and the offer we accepted, and I trust that you brethren will not seek to get around this.

When you say that I do not work for the new Institution, I must again correct you. I do work for your new institution; there is hardly a day passes that I am not doing something for the Board Publishing

(Continued on Page 6)

FUNK LETTERS

(Continued from Page 5)

House. I have sent items and articles and sometimes they have not been published and they seem to be always so overcrowded with articles, etc., that they do not seem to have room so I have been a little reluctant to offer or to send but I could do it if I thought it was need and acceptable. I distribute the Board literature as much as I have time and opportunity; I sell some thousands of almanacs each year; I advertize in our catalogs all the Board Publications, Books, etc. I write dozens and dozens of letters in reference to the publications, Sunday School literature, etc. I send inquiries for adds in the papers and sometimes write to the inquiries; I take subscriptions for all the different publications. People come here and pay their subscriptions to save themselves the trouble of writing and the expense of money orders or drafts, and as you left the books and did not take them over with the periodicals, and left on our hand with the express understanding that we should sell them during the five years and reduce the stock so as to make it easier for you to take them over at the end of 5 years—and this work naturally fell to me and I am doing it for your benefit—Every book I sell from the old stock is helping you—and yet you bring the unkind charge that I am not doing as I agreed, what more could I do. I am working early and late to help you on. Some of the old stock we had on hand were accounted as dead stock—some of these are our best sellers now, and by my efforts and careful attention to the business I worked up a market for them. Is this not working for you? You ask in your letter. Have I fulfilled my promise—I certainly and more—and now I look to you and the board to fulfill yours as faithfully as I have mine.

When I said I had no means of support I said right—because the little I earn elsewhere, I need to pay my debts—my debts must be paid if it is possible—that is my first duty and you promised to give me this for my support and your statement that you only agreed to see that my income was at least \$500.00. That means when honestly interpreted, that the Board will see that from them I shall get \$500.00. But that is not the question; this was an agreement given in Consideration of the sale of the periodicals and you are morally and legally bound if you want to do what is right to pay it, and I look for it and I hope you will raise no more objections. I am so

closely pressed that I really do not have the necessary clothing I ought to have and I and my family are living so economically as it is possible. Well I have said enough. I will close right here and I hope as brethren we shall be able to adjust this matter amicably and harmoniously, but I could not feel that you were doing right if you should not pay it—I need it—I look for it and I ought to have it soon to make good some of my promises—kindly help me out.

Yours in Brotherly love,

John F. Funk

A Journey to the Midwest
in 1877

(In October 1877, John Nissley and wife, Henry S. Snavely and wife, and Henry B. Reist and wife left eastern Pennsylvania for a trip to Ohio, Kansas, Alabama, and other states. Mr. Reist wrote a journal of the trip in his note book. Their visit to Kansas is described below. M.G.)

Kansas City Oct. 26

Left here for Topeka about 12:30 P M going along the banks of the Kansas river to Topeka. Met on the train a Mr. Smith (German) an agent of the Railroad for foreign immigrants who informed us that we should stop off at Newton, where we arrived at 11:50 P. M. & call on Mr. Korneilson at the lumber yard, who would probably bring us to Suderman's friends of Leonard Suderman.

Newton Kansas Oct. 27

We arrived here last night, were brot by Korneilson to Herman Suderman's where we took dinner consisting of boiled potatoes, sausages, fried apples Rye & Wheat bread, nothing to drink being served, until dessert when a drink was served called cider mohl (served warm). After dinner we went to see Mr. Quirring in evening. He & Herman Suderman brot us to Leonard Suderman. Abrm Suderman another brother lives with Leonard. Both are preachers. A Russian stove is made by walling up 2 4 in walls 2 feet apart 8 feet high and 8 feet long. The fuel is straw & fed in at one end of the wall. Flues are put in from one end to the other. It is said that one filling will do a ½ day or a whole day if the weather is not too severe. It will become quite hot in ½ hour.

Sunday Morning Oct. 28, 1877

Went to meeting with Suderman's about 3½ miles distant at the house of Bernhard Harder with whom we

staid over dinner. In the afternoon we attended sunday school at same place conducted by Leonard Suderman. Dinner was served & consisted of boiled beef and soup Rye bread, milk, & bread, after sunday school coffee was served & bread after which we John R. Nissly H. S. Snavely & myself went to Dietrich Classen to stay all night, the women going with Sudermans.

Monday Oct. 29.

This morning Diedrich Classen's son brot us to Peabody & Mr. Regier's son brought the women. We stopped at Mr. Seybolds who keeps a boarding house for dinner which was very good & duly appreciated by our party after a ride of 12 miles over the prairie in open farm wagons. After dinner we met Mr. John Christa former Lancasterian, who is a school director in the place, we were invited by him to go and see their public schools which we did, visiting the high and secondary schools. We found a fine-stone house (two story) costing five thousand dollars. We found the schools in good condition, the high school taught by a Mr. Obernsoth at a salary of \$72.50 term 9 months. The secondary is taught by Miss Melville at a salary of \$40.00. Numbers of scholars in each about 50. At about 3 o'clock we left for Newton where we found Emanuel Brubaker oldest son of Samuel L. Brubaker (Dec) after waiting several hours we took the train for Halstead where we staid all night at the Commercial House.

Halstead Kansas October 31, 1877.

Yesterday morning John R. Nissly, H. S. Snavely & myself went out 20 miles northwest from here to Dietrich Geddearts quite a large settlement of Russians are here, they seem to get along well, some have good frame houses while others have sod walls with shingles or thached roofs. I saw a few in which the house and stable are all under the same roof. They have some fine grain fields, they also had a good harvest. We found quite a number hauling wheat to market. They get about 90¢ pr bu for the best grade. I think the best wheat growing district we met with yet is where we passed through yesterday coming back to town we got ourselves into a scrape. In crossing a slough our team got balky & suddenly stopped in the water, which was about 18 in deep. The opposite bank being very steep, the horses stood with their front legs on high ground while their hind legs were imbedded in at least one foot of mud. We jumped from the front of

the wagon to dry ground. We then tried to coax and force the horses to draw out the empty wagon, but it was no go. One of them attempted to lay down but we hindered him from that. We then looped the lines to the tongue & pulled & found we could move the wagon forward, but the horses held back, so we loosened the breast strap & pulled the wagon about a foot at a time then by moving the horses forward at the same time we finally succeeded in having horses and wagon on dry ground & then went on our way rejoicing. At Mr. Geddearts we received letters from home, he having gone to a neighbors when we came there, we asked his wife if any letters had come for us, she said not, but that there were some there for some English people. She however showed them to us when there was one there for each of us.

Halstead Oct. 31, 1877

This morning Henry Snaveley & wife left here for east—at some point east of here, the rest of us got a team and went 22 miles north of here to Christ Brubaker found him at home. We staid about 2 hours, chased up a jack rabbit but could not shoot him as he ran in front of the horses & then into a corn field. He was about 3 times as large as a common rabbit of a gray whitish color, very long ears runs quite fast. We saw a large flock of wild geese in a grain field, along side the road. I tried to get closer to them but they flew away before I got within shooting distance. Coming in we also saw a flock of prairie hens alight in a cornfield. I fired when they rose but did not hit. The day was far spent to follow them up as it was near sundown at the time & we had some 10 miles, to get to town, as it was, night caught us about six miles out, but the horses kept the road pretty well so that arrived safe to near bridge which is over the Little Arkansas A stream about as large as Little Chicques creek, I then got out of the wagon & went on ahead John R. Nissly & the women following in the wagon, we crossed the bridge safely & soon arrived at the hotel a few hundred yards distant.

Nov. I left Halstead 6:30 A M which is 210 miles west of Kansas City arrived at Kansas City same day at about 5 P.M. H. S. Snaveley's met us at the depot either to go with us east or get us to stay over night & go with them to Seaschrists we concluded to stay.

Carlton Dyer, a seminary student at Andrews University, Berrien Springs, Michigan, in 1964 wrote an extensive paper on the Amish.

Nanne Van Der Zijpp

Nanne (Jacobs) van der Zijpp, 2 April 1900 - 22 January 1965, came from an old, Frisian Mennonite family of farmers and deacons. After attending the Mennonite Seminary in Amsterdam he was ordained in 1925 and served pastorates at Zijldijk (1926-28), Joure (1928-40), Almelo (1940-46), and Rotterdam (1946-64).

During his years as a pastor, Brother van der Zijpp participated in the Elspeet Movement, taught Hebrew, and became more and more interested in research and writing in the field of Mennonite history and thought. After the late war he succeeded W. J. Kühler as instructor in Mennonite history at the Mennonite seminary. His most important book, *Geschiedenis der Doopsgezinden in Nederland*, appeared in 1952. In 1954 he was appointed *lector Mennonitica* at the University of Amsterdam. His inaugural address, later published, was titled "De Belijdenisgeschriften der nederlandse Doopsgezinden." In 1958 he succeeded Prof. W. Leendertz as librarian of the Bibliotheek der Verenigde Doopsgezinde Gemeente Amsterdam. The University of Amsterdam conferred on him in 1961 an honorary doctorate, and on 15 January, 1965, a week before his death, he was appointed full professor at the University of Amsterdam.

Brother van der Zijpp was involved in many other phases of Dutch Mennonite life. He was a member of the Executive Committee (Dagelijks Bestuur) of the Algemeene Doopsgezinde Societeit, an advisory member of the College van Curatoren in connection with the Seminary, and various other committees. He became known most of all to American Mennonites and many others as an assistant editor and an active contributor to *The Mennonite Encyclopedia*. Almost single handed he carried the task of writing the articles pertaining to Anabaptist-Mennonite history and theology in the Netherlands and contributed 3,166 articles.

Brother van der Zijpp made a notable contribution to the on-going research and writing in the field of Dutch Mennonite studies. His work was characterized by the care and diligence of scholarship and by personal and sympathetic devotion to the Mennonite cause. Much of his time in later years was taken up with teaching and other academic pursuits, but he maintained a strong interest in his home and church life. In regard to historical endeavors, he will be remembered chiefly for his work for the *Encyclopedia* and for his sizable book on the history of the Mennonites in the Netherlands.

Brother van der Zijpp had interests beyond the Dutch Mennonite Church. He diligently pursued friendships with Mennonites in other countries of Europe and in America. American Mennonites remember his visit to the New World, his lectures at our colleges, and his sympathetic response to our church life. In Rotterdam his home was open to visitors, and many Mennonite scholars, MCC workers, and others found a welcome reception in his home. He had a sincerity and openness about his religious life, as well as a simple standard of living, that made one sense that for him Mennonitism was not only a subject for study but also a way of life for our own times.

Irvin B. Horst
February 24, 1965

Contributors to Mennonite Historical Association in 1964

Sustaining Members

A. W. Roth
Warren A. Lapp
Melvin Gingerich
Owen Gingerich
Ernest R. Clemens
Ira D. Landis

Contributing Members

John H. Burkholder
Jacob L. Clemens
J. C. Wenger
Gerald Studer

Mennonite Research News and Notes

MELVIN GINGERICH

The Archiv für Sippenforschung (Archives of Genealogical Research) in its Volume 28 (November 1962) published a special edition (Number 8) on Mennonites. Attention is given to Mennonite families in West Prussia, Crefeld, East Friesland, Switzerland, and other areas. Copies may be obtained for \$1.00 from C. A. Starke Verlag, (16) Limburg/Lahn, Germany.

John A. Hostetler published "Folk and Scientific Medicine in Amish Society" in *Human Organization*, Volume 22, Number 4, Winter 1963-1964. He, along with Victor A. McKusick and Janice A. Egeland, also published "Genetic Studies of the Amish" in *Bulletin of the Johns Hopkins Hospital*, Volume 115, Number 3, pp. 203-222, September 1964.

Willis M. Stoesz completed a doctoral dissertation in 1964 on "At the Foundation of Anabaptism: a Study of Thomas Muentzer, Hans Denck, and Hans Hut." Dr. Stoesz is teaching in Dillard University.

Book Reviews

The Economics of Anabaptism 1525-1560. By Peter James Klassen. Mouton & Co., The Hague, Holland, 1964. Pp. 149. \$6.75. (Available from Mennonite Publishing House, Scottdale, Pa.)

As Franklin H. Littell says in the Foreword, this book "is an important addition to the body of information and interpretation available on the biblical restitutionists of the 16th century." The book would appear to be an enlargement of a study which Mr. Klassen had first published in the *Mennonite Quarterly Review* (April, '63) and which was reissued in pamphlet form by the Association of Mennonite Aid Societies (Bluffton, Ohio, 1963). It is his doctor's dissertation done in California. This carefully documented study corrects the mistaken notion long held by many scholars that Anabaptist economics were communistic and therefore held a special appeal for the oppressed classes.

Klassen, on the one hand, offers nothing significantly new or different from Leonard Verduin's interpretation of the charge of "Kommunisten" in his chapter 7 of *The Reformers and Their Stepchildren* (also published in 1964), but, on the other hand, Klassen does provide for English readers a very significant and creative treatment of several facets of early Anabaptism that are not generally known but ought to be. One of these is the fact that early Anabaptism had no special class appeal but drew its adherents from all walks of life, and another is that while they did not agree completely among themselves regarding the methods that would best express the practice of sharing in economic matters, they did agree that the taxes for the support of the state-church were to be paid even though they repudiated this union of church and state. Those who would carry the mutual aid to the extent of organized communal life generally also differed from the majority of Anabaptists in the paying of those taxes used for military purposes.

I must confess that I devoured this volume with great eagerness and interest because of my own growing conviction that the economics of present-day Mennonitism is one of the most neglected areas of study, prayer and collective action. Almost the only group within the Mennonite tradition that has striven to keep this area of the Christian life in focus has been the Association of Mutual Aid Societies mentioned above. It may well be that the Church is in greater need of nonconformity here than in most other areas of its life.

The book does have for me a few very minor flaws. One is the position that if an exception can be found, then a generalization is false which is suggested on page 23. I would rather tend to hold that an occasional exception only proves the rule. I suppose one could say on such grounds that most generalizations are unhistorical but then not all readers who need to know something of history need to be historians. It seems evident that much of the difference among the early Anabaptists on the matter of communalism versus the voluntary use of private property for the alleviation of need in the brotherhood was purely a difference in degree, not of kind, and at times it seems, only a semantic difference. Perhaps this fact could have been elaborated on a bit more. Another area needing further treatment is the extent to which the Anabaptists either did in fact or at least believed that they ought to extend aid also to those outside the brotherhood. True, some Anabaptists rescued some Calvinists stranded at sea but what general attitude did Anabaptists take toward the needs of people who were unresponsive to the Gospel? The quotation of Menno Simons given by Klassen in a footnote hardly seems to bear out the thesis of the paragraph it is used to support.

There are two other fine points. I am not sure whether these criticisms are directed toward the Anabaptists or to Klassen's interpretation of them. First, the point is made that the communism of the New Testament was one of consumption only while that of the Hutterites included production also. This distinction appears to overlook the point made by the Apostle Paul in Ephesians 4:28. Granted that in the immediate and narrow context this statement is addressed to those Christians who had formerly lived entirely or in part by stealing, yet the admonition would suggest that the communism of production was taken for granted among Christians and therefore that these people were expected to engage in the same. Is not this also implied by Paul's words in Gal. 6:2 and I Thess. 5:14?

Secondly, Klassen's beautiful summary in Chapter 8 of the Anabaptist conviction that all facets of life constitute an indivisible unity that must be permeated by the spirit of Christ never clearly includes natural life and even the conservation of natural resources yet one of the Anabaptists Georg Schnable, which Klassen frequently quotes, said that the civil magistrate is "ordained by God, for if there were no government, neither woods nor fields would flourish for we would follow fleshly practices,

and knowing that such are spoiled, no one would care enough beyond his own immediate needs (to have) thought for the next generation."

This book is beautifully printed and bound and includes a very useful index plus four equally useful Appendices consisting of translations of confessions and letters written by early Anabaptists.

Gerald C. Studer

The Faith of the Russian Evangelicals. By J. C. Pollock. McGraw-Hill, New York, New York, 1964. Pp. 190. \$3.95.

J. C. Pollock's *The Faith of the Russian Evangelicals* is just the book needed to set straight the record in many American Mennonite communities where the Russian evangelicals are a much-maligned people by certain hate-mongering men and movements. It will change no one committed to the attitudes of such men and movements but it will make an important contribution to those not committed but disturbed by the mixture of truth and fiction spread by these influences.

Actually this book is not intended to set anything straight—it intends only to report the facts and this it does with an objectivity, sympathy, and vividness of detail that makes it as absorbing as a novel. Pollock's qualifications are simply that he is a gifted writer who resigned his parish church in England in order to take a long tour of the remote parts of the Asian Mission. He is a frequent contributor to *Christianity Today* and the author of *Hudson Taylor and Maria* and *Earth's Remotest End*.

I was eager to read this book because I was curious to know what he might have to report of the Mennonites in Russia. I was disappointed as far as my curiosity about the Mennonites was concerned, but I was not disappointed whatever in the book. He mentions "the German Mennonites" only once and in connection with the slave camps. Conscientious objection to war is frequently mentioned as a lingering conviction among many Christians although the union of the Baptists and Evangelical Christians do not promote the position.

The Russian evangelicals have much to teach us concerning the separation of church and state. This book would be very profitable reading for youth who desire to stand clearly for Christ in today's troubled world. The book is well documented but it is not indexed. This would make an excellent addition to your church library and it deserves the widest possible reading.

Gerald C. Studer

MENNONITE HISTORICAL BULLETIN

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The above is a photograph of young people in the Clinton Frame Amish Mennonite Church, east of Goshen, Indiana, around 1891. The following family names are represented in the picture: Beachey, Blough, Johns, Kauffman, Miller, Moser, Pletcher, Smucker, Troyer, Zook. Among the persons on the picture was Elmer Johns (Back row, third from the left.) He was the son of Bishop D. J. Johns of the Clinton Frame church. Elmer was born in 1876 and was baptized at the age of 15. At the age of 16 he was chosen a Sunday school teacher. From that time until his death in 1902 he served either as Sunday school teacher or superintendent in the Clinton Frame church. At the age of 21 he began teaching in the public schools. The photograph likely was taken in the year of his baptism. To his right in the picture is Mahala Kauffman, born in 1868, who was perhaps age 23 at the time of the picture, and who was baptized at an early age. Later she married William Lantz and she remained a faithful member of the Clinton Frame church to the time of her death in 1935. This picture illustrates the dress of Amish Mennonite young people in Indiana, in the 1890's, who were faithful members of the church. There is no evidence of the Mennonite garb in this picture, although the excesses of stylish clothing are not in evidence. MG.

The Civil War and the Wayne County Mennonites

DORCAS STEFFEN

Instead of going right into the subject of "The Civil War and the Wayne County, Ohio, Mennonites," an overall picture of all the Mennonites in the United States will be helpful in understanding this term paper.

During the Civil War the Mennonites in both the North and South were severely tested. Unfortunately there are no statistics showing how many men were drafted, how many took a clear stand as conscientious objectors, and how many compromised their nonresistant position in one way or another. It is clear, however,

that while many met their test, there were others who did not . . . It is also clear that the American Mennonite Church in the 1860's did not teach its non-resistant doctrine aggressively and that it was not fully awake to opportunities and obligations of the time.¹

The Government of the North was considerate of the conscientious objector. The new draft act passed on February 24, 1864, contained a section dealing specifically with consci-

entious objectors. This was the first federal act to recognize conscientious objectors as such. It was stated in this act that persons with religious objections against warfare should be considered as noncombatants.

Three alternatives to military service were specified in the new draft act. They were as listed.

1. Assignment to duty in hospitals to care for sick and wounded soldiers.
2. Assignment to duty to care for freedmen.
3. Payment of a commutation fee of \$300 for the benefit of sick and wounded soldiers.

(Continued on Next Page)

¹ *The Mennonite Encyclopedia* (Pennsylvania: Mennonite Publishing House, 1956), Vol. 1, pp. 694-695.

CIVIL WAR

(Continued from Page 1)

It is interesting to note that only one of these alternatives was used.

It seems that in carrying out the provisions of this law only the third alternative was actually used. At any rate, an editorial in the *Herald of Truth*, less than four months before the close of the war, says that up to that time all Mennonite conscientious objectors had been directed to pay the commutation fee. None had been asked to serve in hospitals.²

The Governor of Ohio provided an alternative to military service before the federal government did.

The Governor of Ohio indicated in a letter to Secretary of War Stanton that the proceeds of the commutation fees paid in that state would be used to hire substitutes and to care for sick and wounded soldiers.³

Government feelings towards the conscientious objectors were kind. At the close of the war, Secretary of War Stanton said that he and President Lincoln had "felt that unless we recognized conscientious religious scruples, we could not expect the blessing of heaven."⁴ Stanton went further than Congress in giving conscientious objectors some consideration.

Alternative service such as I-W, VS, or PAX would possibly have been granted if the Mennonites had conceived of a constructive program.

It seems probable that if the Mennonites had conceived and promoted a constructive program of alternative service, it would have been granted them.⁵

There was a spiritual decline of the Mennonite Church prior to the Civil War. The Church was less effective in its teaching program than it had been in the 18th century and during the American Revolution. The ministers taught non-resistance in the regular services and the church helped its members to secure exemption when drafted. But the Church didn't prepare the young men for this experience. They didn't teach them adequately.⁶

Reasons for the spiritual decline of the Mennonite Church were

many. Poor transportation facilities made it difficult for congregations to keep in touch with each other and build each other up in the faith. The members were sometimes so devoted to clearing of land and building new homes, that spiritual interests were often neglected. There was a poor teaching program. Almost no Sunday schools, young people's meetings, young people's institutes, Christian Life Conferences, Summer and Winter Bible Schools, and Mennonite academies and colleges existed. To complicate matters, all religious services were in German. The young people didn't understand the high German so they didn't really receive much spiritual help unless their parents made an effort to teach them.⁷

To escape being drafted into the army, many ways were used. When a member of the draft board was seen coming to a home, some young men quickly hid in a bake oven, under the trap door, or under some bedding. Some men paid a fee⁸ and some even went to Canada to avoid the draft.⁹

Some young men from the Pleasant View Church entered the army. They had several reasons for joining the army. During this time the young people did not join the church until they were married. These single young men volunteered for the army so that the married men would not have to leave their wives and families. These young men were very definitely against slavery and they wanted to help extinguish this cruelty.¹⁰

Following are several of the incidents that happened to these men while they were in the army, which were retold to me by Harry Buchwalter, grandson of one of the young men.

It is interesting to note that these soldiers didn't hate the soldiers of the opposing confederate army personally. In fact, some of these soldiers became friends. During the day the two armies fought against each other. When night came, they played cards with the members of the other army.

Some of the men who were forced into the army remained true to their convictions. One Mennonite man

was given a duty at the front of battle. He refused to take up arms and death was quite certain. As he performed his duty, he confidently sang "Rock of Ages, cleft for me." There was silence except for the clear, strong singing voice. Not one shot was fired at him.

A man from Pleasant View Church entered the army and died of a fever in one of the southern states. He was buried there in the South. After the war had ended, his mother had no peace until the body was disinterred and buried in the Martins Church Cemetery.

Not everything that happened during the war was sad. There were amusing incidents also. Buchwalter's buddy wanted to write a letter to his girl at home. He was not very well educated, therefore he asked Buchwalter to write it for him. He told him, "Now, write exactly what I tell you." Buchwalter agreed to do this. His buddy dictated, "Tell her that I love her." Buchwalter very carefully wrote, "Tell her that I love her." His buddy continued his dictation, "Tell her that I miss her," and Buchwalter wrote "Tell her that I miss her." This continued all through the letter and the envelope was sealed and sent.¹¹

One man from the Oak Grove Church community, which was then Amish, entered the army. It is not known whether he was a member of the church or not.¹² Jacob Hoolley, the young man, was a brother-in-law of Rev. J. S. Gerig.¹³ Apparently he was the only one from Oak Grove who didn't take the nonresistant stand.

None of the men from the Sonnenberg Mennonite Church entered the army, but the Civil War did cause friction within the church. The Sonnenbergers took sides as patriotic Swiss; some with the North, others with the South. This division in the church caused a considerable amount of friction.¹⁴

¹¹ *Ibid.*

¹² Royer, *op. cit.*

¹³ Jacob C. Meyer, Interview.

¹⁴ Delbert Gratz, *Bernese Anabaptist* (Pa.: Herald Press, 1953), p. 143.

James Reusser, "Sonnenberg: From the Jura to Ohio," *Mennonite Life* (Kansas: Herald Book and Printing Co., 1955-56), p. 140.

A. A. Sommer, *History of the Salem Church on Sonnenberg*, p. 2, Manuscript.

Unknown, obtained the manuscript from Reusser, *History of the Salem Mennonite Church*, p. 2.

(See Next Page)

² Guy F. Hershberger, "Mennonites in the Civil War," *Mennonite Quarterly Review*, XVIII (1944) p. 133.

³ *Ibid.*, p. 132.

⁴ *The Mennonite Encyclopedia*, *op. cit.*, p. 695.

⁵ *Ibid.*

⁶ Hershberger, *op. cit.*, pp. 133-134.

⁷ *Ibid.*, p. 134.

⁸ Elmer Hilty, Interview.

⁹ I. W. Royer, Interview.

¹⁰ Harry Buchwalter, Interview.

CIVIL WAR

(Continued from Page 2)

The deacon from Sonnenberg gave his viewpoint of the Civil War.

At the beginning of the Sixties, when the Civil War broke out and the waves of political agitation penetrated to the Sonnenberg settlement, P. P. Lehman took a firm stand against slavery and for the Union. He aroused thereby, the opposition of the extreme "Peace Democrats" . . . Friction developed in the church and this was probably one of the reasons which prompted him to make a trip to Missouri and later to move out there.¹⁵

Ulrich Welty and his brother Christian were known as the most intelligent men in the Swiss settlement. When war broke out, these two men acted as "go-betweens" when drafting for the army was in order. The Sonnenbergers didn't believe in going to war, but were helpless to meet the government officials because they couldn't speak English very well. So these two men, who could speak English quite well, pleaded their cause before the officials and acted as interpreters and advocates.¹⁶

These two also became unpopular at times with the Swiss settlement people, because these men supported Lincoln in his war measures. The settlement was strongly anti-Lincoln in sentiment.¹⁷

¹⁵ Abraham Moser (Comp.). Heneretta Dyke translated it into English. "Moser History and a description of their Native Homeland Switzerland." Copy of manuscript obtained from James Lehman, p. 37.

¹⁶ Samuel H. Baumgartner, *Welty History 1728-1926*, (Indianapolis, 1926), pp. 238-239.

¹⁷ *Ibid.*, p. 239.

Grace Miller White's novel *Tess of the Storm Country* was made into a "Cinema-Scope De Luxe Color" film by Twentieth Century-Fox Film Corporation several years ago. Although the original story had no mention whatsoever of Amish or Mennonites and in no way alluded to them or pretended to describe them, the story has been rewritten for the movie plot to center around the Mennonites. The advertising sheet says of the play, "The Graves family are on their way to church in their buggy. They belong to a Mennonite-type sect, wear black clothes, use no modern machinery and are very strict." Peter Graves, the young Amish hero in the story is played by Jack Ging.

A Report on the History and Work of the Mennonite Historical and Research Committee

I. HISTORY

In its session of 1911 the General Conference of the (Old) Mennonite Church established the Historical Committee, then known as the Church History Committee, and chose ten men to serve on it, among whom were S. F. Coffman, its chairman for 36 years, John Horsch, C. Henry Smith and other well known church leaders. The Committee has been in existence ever since that date. Its first objective was to write a Mennonite church history. In 1915 its objectives were broadened to collect genealogies of Mennonite families, to collect books about Mennonites, to secure records of the ministry in all congregations, to obtain information concerning the construction of meetinghouses, and to collect photographs of places of historical interest to the church.

In 1915 General Conference decided that all manuscripts in the possession of the Committee should be catalogued and that the secretary of the Committee should be the custodian. This marks the beginning of the Archives of the Mennonite Church. It was not until 1940, however, that a special place was provided for the safe-keeping of its archival records. Two rooms in the basement of the new Goshen College Library were paid for by the Committee and were dedicated as the Archives of the Mennonite Church, on June 9, 1940. In August 1959, the Archives were moved to the new Goshen College Biblical Seminary building and the new headquarters were dedicated on June 10, 1960.

In 1959 the Historical Committee and the Mennonite Research Foundation (1947-1959), a semi-autonomous organization under the Mennonite Board of Education, were merged to form the present Mennonite Historical and Research Committee.

II. WORK

Throughout its history of over fifty years, the Committee has encouraged and assisted in the publication of more than twenty volumes. The Committee itself does not publish books. Since 1940 it has been publishing the quarterly *Mennonite Historical Bulletin*. The executive secretary devotes approximately half of his time to the Archives and the other half to research and the promotion of the historical interests of the Mennonite Church. Ordinarily he has one full time assistant, who acts as secretary and assistant archivist.

The work of the Committee includes at least ten areas. These are (1) the gathering of historical documents and records of the church, its conferences, agencies, and leaders in the Archives of the Mennonite Church, (2) the preserving of these records and making them available for use by the officials of the church as well as by those engaged in serious research related to the history and life of the Mennonite Church, (3) the publication of articles and books in the fields of Mennonite history and life, (4) encouraging and helping others to gather records, engage in studies, and write in the fields of Mennonite history, thought, life, and affairs, (5) the publication of the *Mennonite Historical Bulletin* and assistance in the production of the *Mennonite Quarterly Review*, (6) sponsoring the John Horsch Mennonite History essay contest in Mennonite high schools and colleges, (7) cooperating with district and local Mennonite historical societies in their research and in promoting historical anniversary programs and booklets, (8) helping to subsidize other Mennonite history publications, such as the Anabaptist documents in Europe, (9) carrying on major research projects related to the present life of the church, such as, for example, the Mennonite Family Census of 1963, and (10) in general promoting interest in the historical Anabaptist-Mennonite heritage.

III. ITS ORGANIZATION AND FINANCES

Ordinarily the Committee consists of six elected members who in turn co-opt six additional members. The latter are approved by the Executive Committee of General Conference. Of the six elected members, three are elected at each biennial session of General Conference for four year terms. After the election the new committee chooses its own officers for a two year period. These are chairman, treasurer, recording secretary, and executive secretary. The Committee has an annual meeting, usually during the Easter school vacation. Meetings rotate between the eastern and the east central states. Sometimes places are selected where special historical anniversaries can be observed by programs in which members of the Committee cooperate. On various occasions historical tours are held at the time of the annual meeting. Each yearly meeting is two days in length. During its fifty-three years, forty-nine persons have served on the Committee.

The budget of the Committee rose sharply after it employed a full time

executive secretary. For the 1963-65 biennium General Conference approved an appropriation of \$20,000 which was subsequently reduced to \$19,000. The Committee, however, will spend more money than this amount, which is made possible by three sources of income beyond the appropriation from the General Conference treasury. These include (1) payments for services, (2) subscriptions to the *Mennonite Historical Bulletin*, and (3) private gifts, including contributing and sustaining memberships in the Mennonite Historical Association, founded in 1939 and now being reactivated.

IV. CURRENT PROJECTS

A great amount of work has accumulated in the Archives. The sorting and arranging of the 250 boxes of H. S. Bender records and the 40 boxes of J. E. Hartzler records will require many months of work. At least 20 smaller collections are in the Archives waiting to be processed.

In addition there is the work of editing four issues of the *Mennonite Historical Bulletin* and serving as managing editor of the *Mennonite Quarterly Review*. Each quarter I report activities of church archives to *The American Archivist*, in which they are regularly published. In addition each year as executive secretary of the Committee I write several hundred letters (last year over 500) answering questions and promoting the historical interests of the Mennonite Church. Each year I direct the John Horsch Mennonite History Essay Contest in our church high schools and colleges.

The current research projects include the writing of a series of weekly articles for the *Gospel Herald*, interpreting the IBM tables from the Mennonite Family Census of 1963. A final rewriting of the "History of Mennonite Costume" is under way. A Mennonite Income study based on 1963 incomes is also being done.

The major project of the Historical and Research Committee at the present time is the production of a history of the "Old" Mennonite Church, an assignment that was first given to the Committee over fifty years ago. For many years H. S. Bender had worked on the assignment but at the time of his death, only a few chapters of the book had been written. The Committee then asked J. C. Wenger to complete the task. The first draft of the manuscript has been completed and the Advisory Committee appointed by the author is now reading the production.

—Melvin Gingerich
January 26, 1965

Personal Reminiscences

By EVAN J. MILLER

(Note: Brother Evan was formerly editor of the English section of HDW, and is a son of J. B. Miller who had served as editor for 32 years. Evan had spent part of one winter (1922-23) working in the printing shop of S. D. Guengerich, where his acquaintance with Samuel and Jacob Guengerich and Jacob F. Swartzendruber grew more intimate. We are happy to have him share with us some personal memories of these four stalwart pillars of the faith.—Ervin N. Hershberger.)

As we begin this little trip into the past, we find ourselves wishing we had been a bit more observant and concerned to remember events and their affiliate incidents of years ago. As perhaps the average boy is, I know I was too much interested in mere boyish pleasures and let many treasures slip by without even recognizing them; and now I would be so glad to pick them up and make use of them. And too, even some things which we had noted and treated with the respect they deserved have slipped away for us and disappeared over the horizon of our memories.

Jacob F. Swartzendruber

It was in the early summer of 1912 that the bishop of an Amish Mennonite church in Iowa, who is the first subject of this little sketch, first came into the circle of my knowledge. Brother Jacob F. Swartzendruber was present at the second session of the Conservative Amish Conference, held near Grantsville, Md., at the Maple Glen house of worship. As I recall the occasion, the brotherhood in his community and church was having some difficulty and there was considerable difference of opinion among the people. It is not in our province to discuss the principles or policies involved; but, as is generally the case in such instances, there were undoubtedly mistakes made on both sides and misunderstanding and impatience did their part in driving the wedge between them. As I recall, Brother Swartzendruber was in attendance at least partly in an effort to find help in solving the problems. He took active part in the sessions.

His manner of speaking was his own. His preaching was with wisdom and power. I recall the ringing of his voice as he expressed his convictions in words that were at once clear and positive but at the same time courteous and cultured. His

sermons bore witness that he knew the Bible and was not afraid to say that which he felt should be said. His phraseology was unique and did not follow a prescribed pattern. If his hearers failed to follow him it was not because he was floundering in his discourse, but because they could not quite grasp the depth of his expressions.

During the winter of 1922-23 it was my pleasure to renew my acquaintance with him on a somewhat more mature basis. At that time he had been closely associated with the *Herold der Wahrheit* and was known particularly among the readers of the *Herold* as "Uncle Jake," (editor of the Junior Department). The winds of time had by now blown away some of the vexatious problems, and no doubt produced others, but he was still a fluent preacher of the Word and had a deep concern for the welfare of the church.

Especially do I remember his solicitude for some of the churches which were afflicted with low standards of conduct and speech, and his efforts to help overcome such evils. He had written an article on standards of Christian conduct which had been published in the *Herold*, and he had been asked to put it in tract form. In discussion with him concerning the reprinting of the article, I was impressed with his evident desire that it might serve a useful purpose as coming from the Word of God and that he as the writer would remain in the background. One point of the article remains vividly in my mind. He reminded the readers that if the homes do not train the children to be decent in behavior with at least some degree of Christian culture, parents need not be surprised if school authorities feel they need to step in and supply what the homes fail to give.

I shall always remember Brother J. F. Swartzendruber as an able preacher and writer, a man who stood for what he believed to be right in the sight of the Lord and who tried to look at things fairly and with consideration for others, even though we might have differed on some things.

Samuel D. Guengerich

Brother S. D. Guengerich was an old man when I first knew him. I think I can recall him as a visitor to the south-western Pa.-Md. communities with his wife, as they visited relatives and friends and attended church meetings. But more especially will he remain in my memory as a busy man in his later years as editor of the *Herold* and manager of his little print shop near Wellman, Iowa, which was equipped to do small job work, mostly of a

religious nature such as printing Bible verses for Sunday schools, tracts, and so forth.

He was hale and hearty for his age and his mind was keen. It is somewhat incidental but a bit interesting too, to know that at the age of ninety years, he had all of his mature teeth and had only a few dental fillings. In his periodic dental checks at the dental clinic of the State University in Iowa City, it was not unusual for the dental students to flock in for sight of the old man and his teeth.

As a regular guest for dinner at his table for a short time, I often heard his voice as he returned thanks to God for His blessings and I still remember the tones, firm and full and reverent. Age had bowed him somewhat and no doubt slowed his step, but it was brisk and purposeful. He had given much of his time and was still giving it for the work of the kingdom as a writer and editor, without thought of remuneration in material terms.

He was not a preacher but he allowed the Lord to use him in His own way, and he was not at a loss for words to say what he believed. His beliefs were clear, and molded by what he believed the Word of God directed. In his work for the Lord, he undoubtedly directed many on the way through this world to that which is to come. The little print shop is probably gone. His voice has not been heard for some time but there are those who have not forgotten him and will continue to be influenced by his life.

Jacob D. Guengerich

Jacob D. Guengerich, younger brother to S. D., was a man of like inclinations and character. He too was an elderly man when I first met him. My earliest recollection of him dates to the time of the 1912 Conservative A.M. Conference which was the beginning of knowledge for me of our first subject, J. F. Swartzendruber. Jacob was secretary of that session of conference and I remember well how he sat in an upstairs hall in our family home after the sessions, rewriting and expanding his notes for the report. His literary inclination and ability fitted him well for this work. As I recall, he was then living in Centralia, Missouri, and circumstances did not bring us together except at Conference time when we would invariably visit with each other after a friendship had developed. We had some interests in common and this probably accounted for his interest in a young man. But in the winter of 1922-23, he was partly at home in

the home of his brother, S. D., and we became better acquainted.

He had spent much time in studying the history of the churches and had delved into facts and theories in connection with the division of Hans Reist and Jacob Amman. He had much material which he hoped to get into book form as reliable information for future generations. While his hopes never materialized in full, his efforts bore fruit in that other productions were undoubtedly made richer because of what he had done. He was also much interested in the *Herold* and was a staunch supporter. His standards of life as I knew them were high and clean and he counted faith in God and the Lord Jesus Christ of highest importance. I felt I was fortunate to be able to count him as a friend.

Jonas B. Miller

Jonas B. Miller was born in 1870 in a large inn in the town of Grantsville, Md. His parents had bought land which had belonged to the tract on which the inn stood and they lived in the inn until they had the new barn and house built. The inn had earlier been a regular stopping place for coaches and wagons as they traveled the old pike which later became U.S. Route 40. He grew up in the usual way of that time as an Amish Mennonite boy. His formal educational opportunities were limited to perhaps thirty months total in school but his natural aptitude for literature and learning was such that he far surpassed many who had years of educational training so far as language and thought were concerned. This is proven by his writings and their quality.

Of necessity I do not recall my first associations with him. These had their beginning in the fall of 1896 and may easily have included walks with me, probably sometimes in the night, with me being the sole beneficiary though unaware of any benefits. Anyway these associations continued in many different ways and increasing degrees of maturity for a period of well over half a century, in which time he no doubt often wondered what his oldest son would do and be because I was often not only stupid but also self-willed.

Father was an apt student of nature and his interest in birds and animals as well as trees and other growing things was at least in part passed on to his children. Geology interested him and he was probably as well informed in mineral and rock formations as any lay person in the community. However, it was in more important things that he was most widely known. As a

preacher he was well known in the brotherhood. As editor of the English part of the *Herold*, he spent much time for many years with much sacrifice on his part and at times on the part of others of the family. He was not concerned about material reward for this work but that the paper would be a means of giving out the Lord's Gospel.

The large family of girls and boys necessarily involved energy and time to keep them going. They could eat with the best of eaters and put a set of clothes through their paces as fast as the average boy or girl, and with the income limited mostly to the proceeds from a small farm, it is understandable that the youngsters were not pampered by a lot of extra new clothes and toys. But we were a happy lot of children because we knew we could depend on Father and Mother to take care of us. If there was any worrying to be done, we were content to let them do it.

I want to add that Mother was a most patient and steady and loving mother. If we would be "up in the air" about anything she could bring us back down in a quiet manner that seemed to right everything. In her passing from the scenes of earth, at fifty-some years of age, she left for her children, and Father, such a solid example of faith and trust in God that it could not help but be an inspiration to all of us. We could well say, "Let my last end be like hers."

The morning after Mother's death stands out in my recollections of Father. In our morning devotional period he led in prayer as usual and, though his voice trembled with emotion, he unfalteringly thanked God for having given us Mother and allowed her to live with us as long as she had. Knowing his intense temperament and how sorely he would miss her, it was to me a shining example of what faith can and will do for us.

I must finish. To me it is fitting to say that of the four men I have written about, and our wonderful mother, none of them ever in my hearing spoke lightly and frivolously of the serious things in life which influence us and have to do with our spiritual happiness here and in the life to come. God-given talents and powers were respected and recognized as such. Purity was taught and if we failed it was not because we had been encouraged to fail. These, and many more like them, "being dead, yet speak," to you and to me.

Meyersdale, Pa.

Herold der Wahrheit,
Jan. 1, 1962, pp. 21-24.

Bibliography of European Manuscripts

DELBERT GRATZ

A great rise in the desire for accurate knowledge on the many phases of the Anabaptist-Mennonite heritage has taken place during the past two decades. Much of the material on this topic is only extant in manuscript form. The problem that I propose is to search out these materials and list them in a thorough manner so that scholars can be readily directed to materials of use to them. This, then is a plan to prepare annotated listings of all archival materials in Europe that relate to the Anabaptist, and later Mennonite, movement since its inception.

The listing of documents relating to the Anabaptists could best be done archivalwise, listing each relevant item in each archive having such materials. One must strive for completeness, and not only include items from a limited period as in the published *Tauferakten*, or of a particular phase of interest. It cannot be stressed enough that this must be a definitive listing. This compilation would certainly become the *vade mecum* for the student working with European Anabaptist archival materials.

The listing would need to be done on a provincial basis. The provincial archives as well as the various local and private archives would have to be sought out in areas where the movement existed, the materials checked and appropriate items listed.

After I completed my work for the Dr. Phil. degree in History at the University of Bern in 1950, I spent one and one-half months making listings of Anabaptist manuscripts in libraries and archives in the Bern area. My experience convinced me that there exists a mass of unused and largely unknown manuscript material dealing with the Anabaptist movement that would be used by the growing number of Anabaptist scholars if they knew just what exists.

The listing of Anabaptist materials in Europe would be of value to all who study some phase of the Anabaptist story. The person interested in a sociological, economic, theological, governmental, historical, or ideological phase of the Anabaptist movement would be able to seek out material in which to develop his research. This would be of use to Anabaptist scholars as well as church historians and general historians as well as other scholars.

—November 5, 1963

(Editor's Note: Dr. Gratz returned from Europe in May 1965 after working almost a year on the above assignment.)

A Christian Brand Letter

(The original of the letter below is in the Samuel Mast Collection, of Holmes County, Ohio. The Mast Collection is now in the Archives of the Mennonite Church, Goshen, Indiana. John Umble, the one who translated the letter into English, stated that in his extensive research into the history of the Mennonites in Ohio this is the only letter he ever found written and signed by this Swiss Mennonite minister and immigrant of Wayne County, Ohio. The letter has interest for two additional reasons. It is a commentary on church discipline as practiced by the Amish Mennonites and it also refers to the problem that caused so much trouble among them in the mid nineteenth century. This was the controversy as to whether baptism should be performed in a house or in a stream. The question of immersion was not involved, for both groups in the dispute practiced sprinkling or pouring. M.G.)

Smithville, Wayne County, Ohio
November 15, 1855

Dear Friend Christian Graber:

First, my friendly greeting with wishes for the best for soul and body in time and eternity. If these few lines reach you in good health, I shall be very happy. So far as I am concerned, I also am in my usual good health.

A further reason for this writing is that our distance from each other makes it rather difficult to conduct an oral conversation each time. Further you will recall that the last time that we were together you admonished me particularly to work along the lines of peace. I am thankful for this because peace is both praiseworthy and scriptural. But here I must ask a question: How shall I begin to work for peace? For with sorrow I must announce that our proposal and offer were as good as rejected after a letter written to us by a minister in Holmes County saying that Sommer and Zehr had been in Moses Miller's congregation and said that they had presented our proposition to the members of their congregation who said that this was very desirable and the sooner [it was put into effect] the better. When they came to Beech and to Hägi and Mast, however, Hägi's declaration was that he would accept nothing until first a conference of ministers throughout all America had been called and a decision made about baptism. O dear, what kind of a decision is to be made about baptism! They have freedom to observe baptism. Our quarrel is not over that. Besides, the matter about which our quarrel really is, is the older one. But when Jacob Yoder

had run into error on account of this thing, his offer always was to allow himself to be shown according to scriptural rules and regulations. I should think that one could demand nothing more in this respect. But that Hägi, earlier already at a ministers' meeting, had demanded a general investigation to seek counsel in all America—those were his own words. It was not the common decision, if I am correctly informed. So far as I in my smallness [geringheit] can understand, our offer is scriptural [or, according to Scripture,] and, as it appears, was also considered good by the brotherhood at Canton. Now if they wish to allow themselves to be led by Hägi, I cannot help it; but whether this would not be called holding the flesh for his arm, I will leave [for someone else] to judge. And at this time I do not feel obliged to issue a call through all America. However, if anyone else wishes to do it, I will not hinder. I hope that nothing will come out of my mouth in regard to baptism other than leaving it [to the individual congregation?], and in this case I am perplexed [rathlos]. Because you have devoted much effort to establish peace, it has caused me to write this to you with no other object than good intentions and I beg that it may be received in the same spirit. And if it should not be too burdensome answer me again to set forth your views about it.

In closing I commit you to God and the Word of his grace with greetings to your entire family. Remember us before the Almighty. We expect to do the like for you.

From your old well-wisher and friend, Christian Brand.

An Amish Church Letter

A cordial greeting to all complete ministers [elders or bishops] and co-ministers, also to all brethren and sisters who still stand in their foundation of faith and baptismal covenant which they promised on their knees before God and the congregation. Be mindful of us in your prayer when you come before the Lord. We are minded to do it for you also; so much as the Lord comes to our help in our weakness.

To all to whom this writing comes to hand we testify for Jacob Loer that he is a brother in the congregation in love and peace so far as our knowledge is.

Holmes County, Ohio,
October 27, 1857

Friederich Hage
Samuel Mast

(The above letter is in a collection of documents furnished by Warren

Miller of the Martin's Creek Mennonite Church, Millersburg, Ohio. The letter was translated from the German by John Umble. Samuel Mast (1812-1883) of Holmes County, Ohio, was according to his obituary "a preacher of the Amish church many years." M.G.)

An Old Letter to Relatives in Europe

(The letter below is from the Samuel Mast collection in Holmes County, Ohio. (Now in the Archives of the Mennonite Church, Goshen, Indiana). John Umble, who translated the letter from the German. Samuel Mast was Friederich Hage's son-in-law. Hage (sometimes Hagi) was reputedly the first bishop of the Martin's Creek Amish Church. The letter below is of interest because it illustrates how information concerning America was passed on to potential emigrants in Europe. M.G.)

To
Monsieur Jacob Hage
Neuburg on the Danube
in the Kingdom of Bavaria
Europe

To each one there is freedom here to marry as he wishes and when he wishes without paying something to the government. There are also many large congregations of our kind of people here. They call them Amish here and have freedom from military service. I must leave off writing. If you wish to know something else yet, answer soon [Lit. write back to me soon]. Then I will answer you. Our children send you many greetings. My daughter, Elizabeth, has married Samuel Mast, and lives an hour from us. Barbara, Samuel, Feronicka, Machtalena — these are the children we have.

This is my address. When you write to me you must pay the postage [post money] as far as to the ocean.

(Write this address to me.)
Friederich Hage
Millersburg Po.
Holmes County, Ohio
in America

Marlin Jeschke, Goshen, Indiana, recently completed his doctor's dissertation at Northwestern University on "Toward an Evangelical Conception of Corrective Church Discipline."

A List of Amish Ministers in 1849

MELVIN GINGERICH

An intriguing half sheet of paper among the manuscripts in the Samuel Mast collection (Holmes County, Ohio) lists a number of ministers who evidently settled a church controversy in Ohio in August 1849. John Umble, who translated the document from the German, is of the opinion that the half page missing contained additional names. Below are the names on the sheet:

Sugar Creek Congregation

Jacob Miller
Jacob Coblentz
Schaf (?) Dan Yoder

Douty Congregation

Daniel D. Miller
Johannes Frey

Canton Congregation

Johannes Müller
Johannes Zehr
Heinrich Sommer
Johannes Yaggy

Beechland Congregation

Johannes Schlunegger
Petter Graber
Johannes Klopfenstein
Jacob Konrad
Christian Sommer

Upper Martins Creek

Levi Miller

Lee County, Iowa

Joseph Goldschmid
Christian Schwartzentruber

State of Illinois, Mufort (?) Creek (?)

Christian Ro (ggy?)
Peter Sommer
Christian Farni
Petter Farni

The question marks above are those of the translator, indicating that parts of the words were continued onto the missing half of the sheet. The signatures, some in black ink and some in blue, are original ones and demonstrate a variety of handwritings. Especially interesting to the writer was the signature of his great-grandfather Bishop Joseph Goldsmith of Lee County, Iowa.

The EMC Bulletin, Harrisonburg, Virginia, February 1965, is devoted to the subject "The Menno Simons Historical Library and Archives." Its leading article is a checklist of "Singers Glen, Virginia, Imprints, 1847-1878," prepared by Irvin B. Horst.

Mennonite Research News and Notes

MELVIN GINGERICH

Prentice-Hall, Inc., is publishing a paperback book *The Protestant Reformation*, edited by Lewis W. Spitz, History Department, Stanford University. The book will contain "The Schleithem Confession of Faith."

The Mennonites of Ontario have organized an Ontario Mennonite Historical Society.

The Mennonite Conference of Ontario in March 1965 published *We Consider I Corinthians 11:16*, under the direction of its executive committee. It is a 24-page booklet.

A Mennonite bibliography of Prussia entitled "Bibliographie zur Geschichte der Mennoniten Altpreußens" (cf. MHB April 1963) has been published in "Kirche im Osten" 1963. Reprints are available for 60 cents from the author Adalbert Goertz, 3005 Dover Drive, Boulder, Colorado 80302. A genealogy "Goertz" from Kommerau and Gr. Lubin in Prussia has been published in "Deutsches Geschlechterbuch," vol. 133, listing all bishops (Alteste), preachers, deacons and choristers by that name in Prussia. Reprints are available for \$3.10 from the author Adalbert Goertz, 3005 Dover Drive, Boulder, Colorado 80302. *Die Post* at Steinbach, Manitoba, has featured a genealogical column since 1963, publishing Mennonite pedigrees, reviews and research news and notes in German.

Copies of the abstract of the doctor's dissertation on "Radical German Pietism (c. 1675 - c. 1760)," written by Chauncey David Ensign at Boston University in 1955 may be obtained from Boston University Graduate School, 725 Commonwealth Avenue, Boston 15, Mass. The thesis is of interest to students of the Anabaptist movement.

Myron S. Augsburg's doctoral dissertation, completed at Union Theological Seminary, Richmond, Virginia, in May 1964, on the topic "Michael Sattler, d. 1527, Theologian of the Swiss Brethren Movement" is now on file on microfilm in the Goshen College Historical Library.

Victor Peters' dissertation "All Things Common: A History of the Hutterian Brethren 1528-1928" is to be published in 1965 by the University of Minnesota Press.

Henry Poettcker's Th.D. thesis at Princeton Theological Seminary in 1961 was on the topic "The Hermeneutics of Menno Simons: an Investigation of the Principles of Interpretation which Menno Brought to His Study of the Scriptures."

Book Reviews

Harold S. Bender: Educator, Historian, Churchman. By John C. Wenger, Carl Kreider, Cornelius J. Dyck, Erland Waltner, Guy F. Hershberger, Melvin Gingerich and others. Scottdale, Pennsylvania: Herald Press, 1964. Pp. 141. \$3.50.

This book is a reprint in cloth binding of the April 1964 issue of the *Mennonite Quarterly Review* memorial number in honor of Harold S. Bender who served for thirty-six years as its editor. The *MQR* editorial and the brief note by Ernst Correll ("When We First Met") are omitted; eight pages with sixteen pictures of various high points in Bender's life of service are added. Although the reduced page size (more than one-fifth smaller than the *MQR*) yields an unfortunately small print, it is still quite legible. The Herald Press is to be congratulated for publishing in this convenient book form material which, though already available, will be read by a different and larger group of readers than regularly peruse the pages of the *MQR*. Had the book been provided with an index, its usefulness would have been enhanced further.

The chapter titles recount Harold Bender's major specific contributions. He was indeed a great educator, a competent church historian, the moving spirit of the Mennonite World Conference and the editor of the monumental *MENNONITE ENCYCLOPEDIA*. The inclusion of a sermon and an address are symbolic of his wide-flung services as an able public speaker and preacher. But one must delve into the texts of the chapters themselves to gain an appreciation of the comprehensive character of his service to the Mennonite Church—of his work as member of the Executive Committee of the Mennonite Central Committee, of his chairmanship of the Peace Problems Committee and the Mennonite Relief and Service Committee and of his membership on the International Mennonite Peace Committee, the MCC Peace Section and the Mennonite Board of Education.

Beyond this multitude of activities (and the list above is only a partial one), one gains the best statement of his life in perspective by reading the first chapter of the book "Harold S. Bender and His Time" by Guy F. Hershberger. Here Hershberger avers that Bender was the "representative of an era" (p. 9). Would it not have been more accurate to have stated less modestly that he was the representative of the best of the positive contributions of a most significant era of Mennonite

history. Not only was he a powerful leader in making the era a highly momentous one through his positive contributions to the development of a relief program, a more articulate peace witness, and to the coming of age of higher education in the Church; he also believed thoroughly that the Mennonite Church could and must bridge the gulf separating Fundamentalism from Liberal Modernism and could reconcile the differences in church practices of the different geographical areas of the Church. He contributed much to the building of these bridges and to this work of reconciliation.

The useful comprehensive "Bibliography of the Published Writings of Harold S. Bender" by Nelson P. Springer, and the brief comments by thirty-eight scholars and church men, both in the United States and abroad, who knew him well, will provide for many years to come source material for those who seek to gain a more perfect understanding of Mennonite Church history, and who will continue to reinterpret the contribution of a man to the Church he loved so well and served so faithfully.

Goshen College

Carl Kreider

The Military Establishment. By John M. Swomley, Jr. Beacon Press: Boston, C. 1964. Pp. 266. \$6.00. (Foreword by Senator George McGovern of South Dakota).

This is a disturbing book. It confirms the fears of those who for some years have observed the United States traveling down the road of militarism, for which we severely condemned Germany in World War I and Germany and Japan in World War II. The Anglo-Saxon principle that the military establishment must be subordinate to civilian rule, honored for centuries, stands in jeopardy. The author presents a strong case for his contention that militarism has gradually infiltrated American life to such an extent that the military elite of the Pentagon exercise decisive power in such areas as the economy, education, and especially foreign policy. Gradually and dangerously, says Swomley, the historical safeguards are withering away.

The author points out that science and technology, which have pushed modern warfare beyond all traditional conceptions, and the rise of the Soviet Union as a great power and rival are two factors which have aided the Pentagon in its power drive. He warns that, if our course is to be deflected before it is too late, it is high time that we carefully note the degree to which we

have moved down the dangerous road of militarism.

The author's qualifications for writing such a book are such that his warning can be ignored only at our peril.

Goshen, Indiana Willard H. Smith

The Problem of Mennonite Ethics. By Abraham P. Toews. Eerdmans, Grand Rapids, Mich., 1963. Pp. 277. \$5.50.

The jacket of *The Problem of Mennonite Ethics* says that the aim is to present without reservation and in simple fashion the beliefs of the Mennonites and their uncompromising nonconformity. It further claims that this is the first time the basis of the ethical code of the Mennonite community has been set forth. The book is divided into four parts; the first attempts to state the problem, the second sets forth the Biblical basis, the third deals with the application of Mennonite ethics, and the fourth contains the conclusion and a bibliography.

I cannot honestly testify to the success of this book in fulfilling its purposes and its outline because I am unable to follow the author's line of thought. It is a frustrating piece of writing. The book abounds in odd sentences and disjointed ideas. I failed completely to find just what the problem of Mennonite ethics is that the title speaks of.

The work's main fault is the lack of a visible thought line binding together the host of quotations and epigrams. The sentences have an aura of weightiness and significance about them but when the reader goes through them again and tries to see their contribution to the book's basic thrust, he gets lost in a jumble of words. The thought to me seemed never to quite jell because the author did not stay with a central idea long enough to bring order out of chaos. There is a constant switching back and forth between the earliest days of Anabaptism and the present and between Anabaptist authors and modern non-Anabaptist authors. I seriously doubt that much of value can be learned by such a process since the social, civil, and ecclesiastical contexts are so different in the first case, and the theological presuppositions and orientation so different in the second. I would very much like to think that this book has something to offer in insight and analysis in a field of Mennonite study but personally I am disappointed in its attempt.

(See the *Mennonite Quarterly Review*, July 1965, and *Review and Expositor*, Spring 1965, for critical but more appreciative reviews. M.G.)

—Gerald C. Studer

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ELKHART INSTITUTE CLASS OF 1901

The Elkhart Institute was the first "Old" Mennonite Academy. Begun in 1894 as a private academy by H. A. Mumau, in 1895 it became a privately owned corporation, controlled by a board of nine directors, all Mennonites. Its first "commencement" was held in the spring of 1898. The picture above shows the graduates of 1901. A number of them became leaders in the Mennonite Church. Left to right, front row: I. R. Detweiler, Olivia Good, John S. Umble; second row, Lavona Berkey, Alice Landis (now Mrs. John Umble), John L. Steiner, Frank S. Ebersole, Johathan M. Kurtz, Anna C. Holdeman, Adeline Brunk; back row, Amelia Bergey, _____, John S. Musselman?, _____, Principal N. E. Byers, I. W. Royer, Lina Zook (Ressler), C. Edward Bender, Anthony C. Moyer, _____. The unidentified women in the picture may be Blanche Dickinson and Carrie Ecker. Two members, I. W. Royer and Olivia Good, had graduated from other departments in 1900. Note the costume worn by Mennonite young people in 1901.

Mennonite Settlements in Jacob Creek Valley

PAUL M. LEDERACH

Members of the Mennonite Church first came to Pennsylvania in 1683, arriving at the Port of Philadelphia, October 6. They settled in Germantown. This was the beginning of subsequent migrations from Germany and Switzerland. By 1775 between three and five thousand had reached America.

Before members of the Mennonite Church arrived in Westmoreland County, Pennsylvania, in 1790, the land had already been settled some 20 or 30 years. The earliest settlers were Scotch-Irish. By 1783 Fayette County had been formed out of the

southern part of Westmoreland County and in 1784 Jacobs Creek was made the dividing line between the two counties. The Jacobs Creek Valley had fertile soil, abundant timber, and water. The land was inexpensive. The earliest settlers were unaware of the rich seams of coal which lay beneath the fields and forests.

The story of the Mennonite Church in this area could be divided into three periods: 1) 1790 to 1840, the period of settlement and growth. 2) 1840-1892, the period of decline when many moved away and many

joined other churches. 3) 1892 to the present, or the modern period.

The early settlers kept few records, but we do know from public records that in 1789, 1790, and 1791 four families bought land in Fayette County. A Jacob Strickler purchased 395 acres about a mile southwest of Scottdale, John Stauffer purchased land where Owensdale is located; Abraham Stauffer bought land on which Everson has since been built; John Shallenberger was the fourth to purchase land in the site of the present Pennsville. Soon thereafter many others moved into Fayette County and bought land. Some of the family names were:

(Continued on Next Page)

JACOB CREEK

(Continued from Page 1)

Sherrick, Newcomer, Galley, Shupe, and Detweiler.

In the last decade of the 18th century many Mennonites moved to Westmoreland County and settled in East Huntingdon Township, in the area bordered by Alverton, Mount Pleasant, and Jacobs Creek. These families came largely from eastern Pennsylvania counties. A few were recent immigrants.

George Mumma (Mumaw) bought land in East Huntingdon Township in 1794. In 1797 a number of Mennonites bought land. Among them were Henry Fox, Martin Overholt, Henry Rosenberger, and Adam Tintman. Henry Yothers bought land in Mount Pleasant Township. In 1799, Christian Stoner came to East Huntingdon Township. His father was an immigrant from Switzerland in 1744. Christian Stoner bought land south and west of Alberton which was formerly called Stonerville. David Strohm and David Funk arrived in 1800. The same year Henry Oberholzer, (brother to Martin mentioned above) arrived and located his family at West Overton.

In 1801 Abraham Ruth purchased land next to Christian Stoner.

It was not long until these early settlers felt the need for houses of worship. In 1799 ground was purchased by the trustees of the Mennonite congregation for a meeting-house, school house, and burial ground at Alverton. At both Alverton and Pennsville log structures were built. These were replaced by almost identical brick structures—1841 at Alverton and 1852 at Pennsville.

Contrary to expectation the new buildings were not symbols of vitality and growth. Around 1815 many members of the Mennonite Church began to move on to Ohio. The descendants of those who settled here twenty years earlier joined the westward trek. Then there was controversy in the Church over the use of the German language, and the waves of revivalism spreading west of the Allegheny mountains touched this old denomination with the result that many left to join the Church of God and The United Brethren.

From a group of 200 members in the Jacobs Creek Valley, the number of Mennonite Church members dwindled to 20 by the close of the

nineteenth century. The two meeting houses were closed. Around 1880 services at Pennsville were discontinued. A few faithful members kept the congregation at Alverton alive.

In 1893 it was decided that instead of attempting to revive the work at Alverton it would be advantageous to centralize the congregation's life and work in Scottdale. A site was selected on the corner of Grove and Market Streets. A building was erected and subsequently dedicated December 3, 1893.

Services were continued at Alverton every four weeks till 1898. In June 1899 the church lot and building were sold, the building torn down, and the large red brick school building (which still stands but in very run down condition) was erected on the site. In 1903 the building at Pennsville was removed. Since 1893 the Scottdale congregation moved into a period of growth. In 1908 Scottdale became the location of the Mennonite Publishing House.

References:

- Edward Yoder, *The Mennonites of Westmoreland County, Pennsylvania*
 Sanford G. Shetler, *Two Centuries of Struggle and Growth*

JOHN HORSCH MENNONITE HISTORY ESSAY CONTEST 1964-65

Sixteen papers were submitted in Class IV of the Horsch Essay Contest for 1964-65. Below are the results as decided by the three judges assigned to this section.

RESULTS:

Class IV High School Students

First: "The Life of Jacob D. Guengerich," by Elaine Guengerich, Kallona, Iowa.

Second: "God Moves in Mysterious Ways," Evelyn Hooper, Ronks, Penna.

Third: "A Biography of John L. Ruth," Kenneth A. Benner, Franconia, Penna.

Helen Martens from the Conrad Grebel College faculty, Waterloo, Ontario, has been doing field work on the music of the Hutterites for a doctor's dissertation at Columbia University. She spent a number of days during the summer working in the Goshen College Historical Library.

A Letter from Indiana in 1865

(The letter below was written by John Ringenberg of Elkhart County, Indiana, to friends in Ohio after his visit to that state. John Umble, who translated the letter, conjectured that it might have been written to Bishop Friedrich Hage of the Amish Mennonite Church near Millersburg, Ohio, and that Hage may have been Ringenberg's uncle. The letter is in the Samuel Mast collection (Mennonite Church Archives); it may have been inherited from Bishop Hage. M.G.)

Locke Po., Elkhart County,
Indiana, July 15, 1865

Dear Friend and Co-Laborer in the vineyard of the Lord, I wish you and yours the rich blessing of God and his grace from above together with the assisting power of his good spirit suffering in all truth. May it make us diligent in the work to which we are called and preserve us to a blessed end in Christ Jesus! Amen.

First, I inform you that I have reached home safely and found my family well. But for a while after I reached home, I could not do anything. But now I am fairly well so that I can work again. Yesterday we finished with the harvest. We had a very tiresome harvest; the wheat was tall and very tangled. We also had considerable wet weather during haying and harvest; it rained again today. Our corn looks nice; most of it is in tassels. Further I inform you that I have not yet seen or heard of Magdalena Hage since I am home. I left Millersburg [Ohio] in the morning and arrived in Goshen Monday night yet. I had to wait a couple of hours in Cleveland and the next day I could ride within three miles of home.

A day's wages with us was \$2.50 for cradling and \$1.50 for raking and binding. News I do not know much to write for this time. A greeting, yet, of love and peace to you and yours, also to Jonas Yoder and his wife and to Mose Miller and Barbara Miller, to Aunt Hage and Rebecca Hage; also a greeting, yet, from Mother to her sister and to all of you. Finally, my wish is that you remember us in the Lord as we are minded to do for you also. And watch together through Jesus Christ. Amen.

Your loving brother in Christ
John Ringenberg

How Farm Became a Town

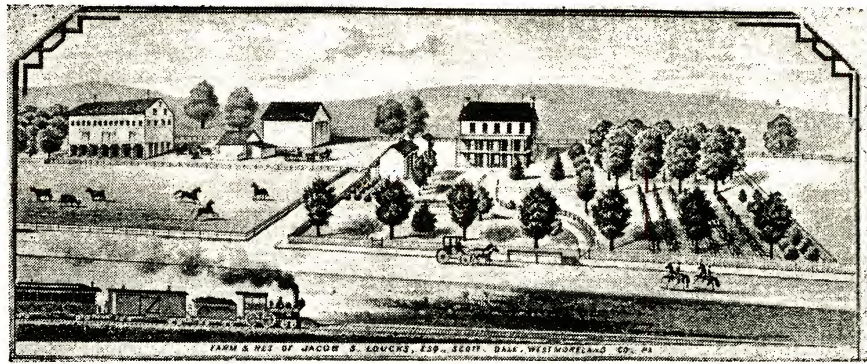
(This story was written by Ethel J. Loucks of 800 Market St., Scottdale, Pa., at the request of the committee appointed to plan the 175th Anniversary Celebration of the Coming of the Mennonites into this area. Miss Loucks is a descendant of the early pioneer.)

A stranger to Scottdale seeing the name Loucks in the various sections of the town, i.e., Loucks Avenue, Loucks Park, Loucks Lane, might guess that the Loucks family had something to do with the founding and early history of Scottdale. The story begins with the arrival in 1800 of the first Loucks family, pioneer Peter Loucks, in this area. Peter Louck's father was Johann Peter Loucks (spelled Laux in early records) and was one of many German Mennonites who fled from the wars and persecution of the continent to America to acquire farms and till the soil in peace.

Emigrant Loucks was thirty-three years old, was married to the former Catherine Hoensin, and they were the parents of three children at the time of their arrival in this country in 1759. He chose to settle in Bedminster Township, Bucks County, Pa., on land adjoining the Henry Overholt (Oberholtzer in early records) farm. The Overholts had emigrated from Germany some years earlier than the Louckses and their friendship of earlier years probably influenced Johann Peter's choice of site for settlement.

Peter Loucks, our Scottdale pioneer, was born in Bedminster Township, Bucks County in 1760. Living on adjoining farms, a friendly association between the Overholt and Loucks families was only natural and from that family Peter chose his wife, Ann Overholt. The Overholts were a prolific and hardy stock; Henry and Anna Beidler Overholt, married in 1765, were the parents of seven daughters and five sons. As one early writer wrote of Henry's wife, "She kept the cradle rocking until 1789 when Susannah, the twelfth and last occupant, was born."

A farm in Plumstead Township was the first home of Peter and Anna, our pioneer ancestors, and there they lived until the entire Henry Overholt family decided to "go west." Selling the farm in Plumstead Township, he with Anna and their five children, Martin, the youngest, a babe of eighteen months, joined the family group headed by his father-in-law and came to this part of Pennsylvania in the summer of 1800, making the journey by covered wagon.



THE FARM THAT BECAME SCOTTDALE, PENNSYLVANIA

The following account of the preparation for the journey and the trek over the mountains is taken from early records:

"He (Henry Oberholtzer) sold his homestead which was located next to the Deep Run Mennonite meetinghouse in Bedminster Township, for 1500 pounds of gold and silver money to Andrew Laux. Then loading his entire family of wife, five sons and seven daughters, five sons-in-law, two daughters-in-law, and thirteen grandchildren together with a great quantity of goods and chattels upon a string of covered wagons, he set out upon the long journey of three hundred miles to the new land on the other side of the mountains. It was in the summer of 1800 that this company of some thirty reached East Huntingdon Township."

Although Peter Loucks' father-in-law, Henry Overholt, who headed the wagon train, chose to settle in East Huntingdon Township, selecting the site of the present Historical House for his homestead, Peter and Anna first settled on a farm in Fayette County. Here they lived for only one year, moving to Westmoreland County after purchasing an eight-acre tract of land from John Hugus.

Two years later Peter bought 160 acres from James Galloway. Standing on this tract at the time of the purchase were an old house, a stable, and blacksmith shop, the present site of the First Methodist Church. By additional purchases of land he became owner of most of the area now covered by the borough of Scottdale.

Three more children were born to the Loucks pioneer couple after they settled here, making a family of eight children, five sons and three daughters. Peter, who was forty years old when the family moved from Bucks County, lived to enjoy the harvests of his newly purchased farmland for only twenty-five years. After his death, in 1825, his son Martin fell heir to the 160-acre farm. On June 15, 1826, one year following his father's death, he mar-

ried Nancy Stauffer, granddaughter of Abraham Stauffer, one of the first Mennonite preachers in the Jacob's Creek valley. Seven years later, in 1833, Martin was ordained a Mennonite preacher, his charge the congregation of Stonerville (now Alverton) and Pennsville, where meetings were held every two weeks alternately at the two log meeting-houses. The farmstead, commonly known as the Peter S. Loucks home, on North Chestnut Street was built by Martin soon after his marriage. He and Nancy were also the parents of eight children, five sons, and three daughters.

The third-generation chapter of the story of the Loucks farm begins in 1869 after the death of Martin Loucks. The year before he died Martin deeded that part of his farm south of Pittsburg Street (then a dirt road) to his oldest son, Jacob S. and the part north of Pittsburg Street to another son, Peter S. Loucks.

Up to this time the Louckses were unaware of the first-class deposits of iron ore and the heavy seams of bituminous coal that underlaid adjoining areas of the section of Pennsylvania in which they had settled. They had come west for more land; the name of the county in which they chose to settle, Westmoreland indicated that they had found what they were seeking.

As industrialists turned their attention to the development of these resources, Scottdale found itself in a strategic location. The Southwest Branch of the Pennsylvania Railroad was completed in 1873, and when the town was incorporated as a borough in 1874, it was named for Col. Thomas A. Scott who was then president of the P. R. R. Industries associated with the mining of coal and smelting of iron ore located in Scottdale. Most important of the area industries was the making of coke. H. C. Frick, with his cousin A. O. Tinstman, grandsons of the Henry Overholt who came to West Overton in 1800, organized the H. C.

(Continued on Page 4)

FARM BECAME A TOWN

(Continued from Page 3)

Frick Coal Company in 1871, and in the ensuing several decades became the head of the largest coke-producing company in the world.

The development of industry and the increased population which it attracted brought a demand for land for commercial sites and homebuilding. In the fall of 1872, the firm of Everson, Marcum and Company made extensive purchases of land on which to build the Charlotte furnace and a rolling mill. From the Loucks brothers they bought twenty-nine acres; from W. A. Kifer, an additional tract of thirty-five acres which included the site of the old Fountain Mill and distillery. Some time later the second rolling mill was built one mile south of Scottdale at Old Meadow. The total production of sheet iron and related products of these two mills with the hundreds of men they employed contributed much to the prosperity of the town.

In this same year of 1872, Jacob and Peter Loucks with their sister Catherine laid out the first lots, twenty-four in all, 74 x 150 feet, selling at \$125.00 each. This was the beginning of the process of attrition by which the Loucks farms gave place to industrial enterprise far outrivaling the returns from agriculture. In the years to come more and more would be cut away from the farmland to be used for other purposes than farming.

When Scottdale celebrated its twenty-fifth anniversary as a borough in 1899, Pioneer Peter Loucks would not have recognized the farm which he had bought in 1800. Visitors at Scottdale exclaimed at the unusual sight of 3000 or more coke ovens burning at night, described by one writer as "studding the hills and presenting the appearance of a vast torchlight parade." But after the coke industry began to move out in 1914, the desolation it left behind is described by the same author in these words: "The fertile countryside has been turned into unsightly cinder heaps, ruins of coke ovens, and pitholes over mines long abandoned."

However when Scottdale celebrated its fiftieth anniversary on July 4, 1924, large industries were still in operation which kept the town prosperous. By 1924 the rolling mill in Scottdale was a part of the United States Steel Corporation; the Charlotte furnace was one of several operated by McKinney Steel Company; and the National Foundry and Pipe Works, which had been started by a local group in 1886, had become a part of the United States Cast Iron Pipe and Foundry Company.

And now we come to a dark chapter in our story of the farm which became a town. Depression days came to Scottdale as to the rest of the nation; in fact, it was said to be the second hardest hit town in the entire country. The enterprising little town weathered the bad times, and twenty years later in 1949, the brochure published for the town's 75th anniversary, painted a bright picture of the gallant comeback. Through the efforts of a group of public-spirited citizens a number of smaller but more diversified industries had located in Scottdale. The Casket Factory and the Mennonite Publishing House had continued operations throughout the depression and as times picked up, other business plants, idled temporarily, resumed operation.

Today Scottdale is considered a good place in which to live and work. Mr. Arthur Trimball, a former resident, in a letter to the *Independent-Observer*, called attention to the fact that February 5 of this year, 1965, was Scottdale's ninety-first birthday as a borough. In all likelihood, the little town which had its beginning on a farm in the Jacob's Creek valley will be celebrating its one-hundredth birthday in 1974.

How does a farm become a town? The process is so gradual that natives are scarcely aware of the transition. To new arrivals in Scottdale the farmplace of Jacob S. Loucks located so close to the business district was a source of wonderment. There it stood long after the incorporation of the borough, a typical and complete farm outlay; home with adjoining washhouse and built-in bake oven, smokehouse, coal and woodshed; barn large enough to accommodate both horses and cows with mows for storage of hay and granary; midway between house and barn were the carriage house and wagonshed, the chicken house and toolshed. On the south side of the barn was the hog pen where the animals were fed, which furnished the home-dressed meats for the large family of Jacob S. and Mary Saylor Loucks, eleven children, nine sons and two daughters, nine of whom grew to adulthood. Why was this farm estate located so close to the center of the town? The answer was always the same. "The farm was here first."

The two homesteads, landmarks of the two Loucks farms, still stand, that of Peter S. and Mary Boyd Loucks on North Chestnut Street and the one built by Jacob S. on the farm south of Pittsburg Street. Although much of the Peter S. Loucks farm had been sold previously, a large tract was purchased in

1956 by the Scottdale Joint School Board for the site of the new high school. At this time the large barn was razed and lots fronting on North Chestnut Street were sold.

Through the years the farm of Jacob S. Loucks steadily diminished as pastures and crop acreage were sold for commercial use and homebuilding. The last of the livestock, a team of horses, was sold in the middle 1930's and the huge barn, the third built approximately on the same site, was destroyed by fire of incendiary origin in September 1956. The large field above the homestead, the last bit of farmland, was sold to the Scottdale School District for a stadium in the early 1930's. The site of the present Central Grade School, the former high school, was originally a part of that field.

Historic decisions affecting the entire Mennonite Church were made in this homestead of Jacob S. Loucks. Nancy Stauffer Loucks, aged widow of Preacher Martin Loucks, was deeply interested in a renewed growth for the Mennonite congregation of Alverton and Pennsville. To Jacob, her eldest son, she entrusted the task of nurturing the Mennonite faith in this congregation. (Although there were two meetinghouses it was considered one congregation.) Persistent efforts made to prevent further decline failed, however. Finally at a congregational meeting at the home of Jacob on July 22, 1893, the decision was reached to bring the congregation to Scottdale where a new meetinghouse would be erected. Work was started at once and on December 3, 1893, the church was dedicated. This resulted in better attendance and a gradual increase in membership, thus injecting new life into the rapidly disappearing Mennonite congregation in this area. Grandmother Nancy lived to see several of her grandsons become leaders of that congregation.

Another historic decision associated with the Jacob S. Loucks homestead pertains to the location of the Mennonite Publishing House in Scottdale. There can be little doubt that the matter of locating a church-owned publishing house had its origin in discussions in this home which was a center for the entertainment of visiting Mennonite bishops and preachers. Today Scottdale, the home of the Mennonite Publishing House, is a world center of Mennonitism, one of the oldest Protestant denominations in existence.

And so ends the story of how a farm became a town. One hundred and sixty-five years ago this past June 15 a covered wagon train brought to Jacob's Creek valley eight families of German Menno-

nites. Peter and Anna Overholt Loucks were in that group. They followed by one decade the coming of the earliest Mennonite settlers in this area, the arrival of whom one hundred and seventy-five years ago the Mennonite Church of Scottdale is now celebrating.

To the present generation of Louckses, their progenitors are only names. Indeed it is a question if anyone living remembers the beloved Rev. Martin Loucks and his devoted wife Nancy. As for Jacob S. who died in 1916 and Peter S., much earlier in 1897, only the oldest of the lifelong residents of our town would have any remembrance of these, the real founders of Scottdale. Yet from them and from those who preceded them comes an imperishable heritage, summed up in one simple phrase, "Faith of Our Fathers."

A Daniel Kauffman Letter

Palmyra, Mo., 7/6, '97

John Kreider
Soudersburg, Pa.

Dear Brother in the Faith: Greeting in the all-prevailing name of Jesus.

You will pardon me for addressing this letter to you; but I can assure you that the subject which I have to mention is one of far-reaching importance.

For some time it has been apparent that a minister is needed at this place. The work has been slowly but surely progressing, until at present we have come to the point when an organization into a church is of great importance. Since we have no one here who seems willing to take the work upon himself, it was decided to look elsewhere for a minister.

It is the unanimous opinion of those present that you would be a great help to the cause here, and the desire to have you locate here, and submit to an ordination is just as unanimous. You have been recommended to us by a number of your co-workers from your native county, and all speak well of your spiritual attainments. It is our desire to have our ministry here in the West consist of Mennonites not only in name but in fact. Men who are "not ashamed of the Gospel of Jesus Christ," and whose lives and preaching will conform thereto. Believing that you have the scriptural qualifications, this church here feels like extending to you a unanimous call to locate here and submit to an ordination, provided you can get the consent of your mind to do so. This step will probably be taken after once it will be known that such a

course will be in accordance with your ideas of what should be done. I hope that you may consider this matter carefully and prayerfully, and let me know at the earliest convenient time, the result of your deliberations.

Now you will pardon me if I submit a question or two. While we look at some things in a different light from the views that some of the leaders of your conference hold, we are none the less Mennonites, as opposed to the plain violations of Gospel principles indulged in by the popular churches. Knowing what you do of our methods of carrying own (sic) Gospel work, could you work as one with us? Could you consent to become a member of the Palmyra Mennonite Church? Would it be your aim to locate here permanently, or just for the time being? How soon could you locate among us?

Of course, we can not expect you to act in any but in the most deliberate way. You will probably want some time to study, and to investigate. How would this plan suit you? Say you would come here about the last of September or the first of October, and look out a location. From here you could go to the conference, held the third week in October. After satisfying yourself as to the location and that you could work in harmony with our Missouri conference, you could close your bargain for a place, and we would begin to take immediate steps looking to an ordination.

These are mere suggestions. I hope to hear from you at some length. Will answer any questions you may have to ask. Hope you may feel inclined to view these matters in a favorable light.

That the Lord may bless you abundantly, is the prayer of

Your unworthy colaborer,

Dan'l Kauffman.

P.S. Address me at Versailles, Mo.

D. K.

I. Wilmer Hollinger, Goshen, Indiana, has written a senior seminar on "M. S. Steiner: A Biography of His First Thirty Years."

William W. Dean completed his doctoral dissertation on the life and contribution of John F. Funk in June 1965 and received his degree from the State University of Iowa. The title of the dissertation is "John F. Funk and the Mennonite Awakening."

Vernon S. Brubacher, Kitchener, Ontario, has been working on the Brubacher family history.

Ontario Mennonite Historical Society Organized

On Saturday, June 5, 1965, a group of thirty-five interested individuals brought into being the Mennonite Historical Society of Ontario. The organizational meeting was held at Conrad Grebel College. The stated purposes of the organization are:

1. The promotion of interest in and the dissemination of information and research concerning Anabaptist-Mennonite history in general.
2. The initiation, encouragement and support of research in Ontario Mennonite history.
3. The encouragement and support of publications in the field of Ontario Mennonite history.
4. The support and promotion of the Mennonite Historical Library and the Mennonite Archives located at Conrad Grebel College, Waterloo, Ontario, by helping to increase its holdings and by such other aid as can be given, i.e., by encouraging donations of historical books, pamphlets and documents of relevance to the Mennonites of Ontario.

A constitution was adopted and a board of nine directors elected. The names of the directors are—Dorothy Swartzentruber, Kitchener; Barbara Coffman, Vineland; Orland Ginyerich, New Hamburg; Earle Snyder, Guelph; Elven Shantz, Kitchener; J. Winfield Fretz, Waterloo; Mrs. Lorna Bergey, New Dundee; Henry Dueck, Kitchener; Wilson Hunsberger, Waterloo.

Following the election of a board, Mr. Robert Trotter of Elmira addressed the meeting. Mr. Trotter with Kenneth Kerr, editor of the *Elmira Signet*, is engaged in the project of writing the story of Elmira.

From the discussions of those present it became evident that there is much Mennonite historical material extant in Ontario. This is especially so in Waterloo County and in the Markham and Vineland areas where Mennonites have lived for one hundred and fifty years. Individuals having historical documents such as old letters, diaries, deeds, and items of historical interest are encouraged to deposit them at the Conrad Grebel College archives and Mennonite Historical Library. The College has proper facilities for classifying, preserving, and exhibiting such documents. It is anticipated that the College will become a centre for Mennonite historical and sociological research and publication of materials in Ontario.

A Brief History of the Old Mennonite Church, Roseland, Adams County, Nebraska

DANIEL E. SNYDER

On the afternoon of March 20, 1880, thirteen people met in the Roseland school house, District #42, of Adams County, Nebraska.

Their purpose was to organize a Mennonite Church congregation. However, since there were twenty-six people in the community who held membership in the Mennonite Churches from which they had migrated, the thirteen did not form a majority. In order to have the necessary majority, someone drove to the Columbus Rhine home which was only a long mile from the school house and Minerva, the wife of Columbus, came to the organizational meeting. Persons present were as follows: Albrecht Schiffler, and his wife, Mary (nee Althouse); Daniel Burkhard and his wife, Hannah (nee Snyder); Jacob G. Snyder and his wife, Rebecca (nee Burkhard); Henry H. Rutt and his wife, Anna M. (nee Ebersole); Emanuel Lapp and his wife, Nancy (nee Snyder); John M. Nunemaker and his wife, Hannah (nee Nice); Samuel W. Lapp and Minerva Rhine.

Albrecht Schiffler, who had been ordained to the ministry in Illinois, was chosen as chairman, and Daniel Burkhard was secretary.

The name chosen for the newly organized congregation was: "*Old Mennonite Church of Roseland, Adams County, Nebraska.*" The first trustees were Daniel Burkhard, Henry H. Rutt and Emanuel Lapp, all to hold office until the first Monday of January, 1881. Thus, the date for the annual business meeting of the congregation was established.

The names of the members who were unable to attend the organizational meeting are as follows: Columbus Rhine; Jacob R. Eversole and his wife, Sarah (nee Ebersole); Benjamin Ebersole and his wife, Susan; John L. Reisner and his wife, Anna; Solomon Martin and his wife, Elizabeth; Nancy Ebersole, Anna Shank and Sarah Lapp; the last named was the wife of Samuel W. Lapp.

The meeting place for the church and Sunday school was the Roseland school house which was located one mile east of the present village of Roseland.

In April of 1880, Emanuel Lapp and his wife, Nancy, deeded two acres to the trustees of the Old Mennonite Church of Roseland, Nebraska, in the northeast corner of the south one-half of the Southeast one-fourth of Section 35, Township 6, Range 11, west of the sixth prime

meridian in Lincoln, Nebraska. This is two miles east of Roseland and one and three-fourths mile south.

Soon after this, Trustees of the Church deeded the west one half of this property to the Roseland Mennonite Cemetery Association. In that year, one of the daughters of Samuel W. and Sarah Lapp became the first occupant of this God's acre.

The exact date of the constructing of the first House of Worship seems to have been lost, but it is thought to be in the early eighties (1882). It served the congregation until 1898 when the present building was erected at a cost of \$2,000.00. Much of the labor was donated. The old church building was sold at auction for \$60.00. Henry Rutt purchased it and used the lumber to construct farm buildings.

This church became the center for spiritual uplift for many people in the community who were not of the Mennonite faith. Since there were no charges made for burial in this cemetery, the church became the source of comfort and solace to the bereaved of many families.

With the passing of the years, more Mennonites moved into the community and united with this congregation. The Sunday School dropped the teaching of the Pennsylvania Dutch alphabet and reading, and began to use this time in teaching the Bible.

The spiritual leadership of the congregation was committed to Albrecht Schiffler, who became Bishop of this and another congregation at Osborne, Kansas. Samuel W. Lapp was the Deacon until about 1900.

Under this leadership there grew a strong sense of mission with regard to spreading the Gospel of Christ to surrounding communities which were unchurched. The first of these was a community about 18 miles southeast of this church. Sunday School was held in the Antioch Public School house.

Jacob Burkhard, son of Daniel and Hannah Burkhard, conducted this Sunday School on Sunday afternoons. He would attend church and Sunday School in the church and then drive to Antioch. His team of horses were fed at the hitching rack and he ate his lunch as he drove to the afternoon meeting.

Revival meetings were held in the mission school and there were a number of people who confessed Christ as their Savior and were baptized. This was about 1895 and Jacob Burkhard felt the need for more

training and preparation for Christian service. He enrolled for his training at Elkhart Institute in Elkhart, Indiana in 1896 or 1897 and would have been graduated in 1900 but he felt a call to serve in the Mennonite mission at Dhamtri, Central Provinces, in India.

He and Mary Yoder were married before going to the mission field where they served until 1906 when he died.

Following this example, three other members of the Roseland Mennonite Church went to the India mission field by 1915; Mahlon Lapp, George Lapp and his wife Esther (nee Ebersole).

About twenty years later, Velma Lapp Hostetler, niece of Mahlon and George, and daughter of Daniel G. Lapp, also served in the India field.

Samuel G. Lapp, son of Samuel W. and Sarah Lapp, and brother of George, Mahlon and Daniel G. was ordained to the ministry and later became a Bishop, serving in Iowa and Minnesota churches.

Daniel G. Lapp was ordained to preach in the 1890's and succeeded Albrecht Schiffler as Bishop of the Roseland Church. He served on the Mission Board and the Board of Education of the Denomination.

John M. Nunemaker was also ordained to preach here. He and his family moved to Colorado near La Junta where he assisted in forming another Mennonite congregation.

John Reasoner was another minister who moved to other fields of church activity.

Christian U. (Sine) Snyder, son of Jacob and Rebecca Snyder, has been active in working in Sunday Schools, in unchurched areas, in Nebraska, later in Oregon and Idaho, where he lived after moving from the Roseland community.

Henry Burkhard was also active in Sunday Schools in communities adjacent to the territory served by this church.

In the conference year of 1912, the average Sunday School attendance was 107 according to the records. The following year 54 of those who were on these rolls moved to Idaho, Montana, Oregon and Colorado where most of them contributed to the church life of the various communities.

For various reasons, including the long drought of the 1930's and previous financial depressions, as well as a failure in the leadership of the congregation, to preserve a spirit of unity among the members, the membership has dropped to a total of seven. Services are no longer held in the church.

The fact that this community is definitely an agricultural one and farms are getting larger and rural

population is decreasing gives rise to the question: Now what? Will the building suffer the same fate as other rural churches? Will it be made into a hay shed, grain storage, or what have you? Or should an effort be made to preserve it as a memorial to the pioneer missionaries of the Mennonite Foreign Missions?

In its existence as a congregation for three-quarters of a century, it has made a great contribution to the total work of the Mennonite Church in spreading the gospel of Christ in many places throughout the world.

* * *

The writer suggests that consideration be given to the preservation of this building as a memorial to the named pioneer missionaries whose early lives received the inspiration for full time Christian service.

The cemetery could be incorporated and the church building deeded to it to serve as a chapel. This would insure continuity of the facility. A trust fund could be set up to assure the care and preservation of the cemetery and chapel.

If any of the readers of this narrative believe that this idea has any merit, will you please communicate with the writer?

Holstein, Nebraska

Mennonite Research News and Notes

MELVIN GINGERICH

Albert H. Gerberich, author of *The Breneman History*, died on April 14, 1965. Copies of the Breneman history may be purchased from the Genealogical Book Store, Baltimore, Md., for \$9.00.

Fritz Braun is the author of "Auswanderer Auf Dem Schiff 'Samuel M. Fox.'" This ship arrived in New York August 4, 1852. The booklet contains not only the ship list but also a journal describing the voyage as well as an account of the trip of the Mennonite passengers from New York to West Point, Iowa. It is this group which laid the foundation for the Zion Mennonite Church, Donnellson, Iowa. Among the Mennonite passengers were the Schnebeles, Hirschlers, Egers, Wirtzs, Krehbiels, Ruths, Vogts, Strohms, and Dahlems. The book may be ordered for 75 cents from Dr. Fritz Braun, Heimatstelle Pfalz, 675 Kaiserlautern, Villenstr. 5, Postfach 860, Kaiserslautern, Germany.

The *Allegheny Conference News*, August 1963, on pp. 6, 7 and 8 has "Conference History Revisions" pertaining to the *Two Centuries of*

Struggle and Growth, written by Sanford G. Shetler. Most of the material consists of additional biographical information and portraits. Those who possess a copy of the history will wish to procure these pages and add them to the book. The issue can be obtained from editor Daniel Hertzler, Herald Press, Scottdale, Pa.

Takio Tanase has recently written an article in Japanese on "Who Are the Anabaptists?" It has a bibliography and a two page English summary. It is a reprint and may be ordered from the author at his address, 13 Tsurugadai, Kushiro, Japan.

The January 1965 issue of *Fellowship*, contains an article on "The Amish: Rural Communities of Love," by John A. Hostetler.

Mrs. Grace A. Bray of the Department of History, York University, Toronto 12, Ontario, is writing a book on the Mennonites in Ontario. This is to be a sympathetic, interpretive study and we would urge that Mrs. Bray be given full cooperation in her study.

Martin Jeschke, Goshen College, Goshen, Indiana, has written a doctoral dissertation on "Toward an Evangelical Conception of Corrective Church Discipline" at Northwestern University, Evanston, Illinois. Although it is not an historical study, it has insights that will help the reader understand the Anabaptist approach to and insistence on a disciplined church. Copies are available for study in a number of the Mennonite college and seminary libraries.

Maurice A. Mook, Pennsylvania State University, University Park, Pa., published a thorough review of John A. Hostetler's *Amish Society* in volume 78 (1965), p. 165, of *Journal of American Folklore*.

A revised edition of *The Diller Family* was published at New Holland, Penn., in August 1942. Copies are available for \$1.00 from Edwin C. Diller, New Holland, Pa. The booklet contains 65 pages.

Bess Yoder Stutzman, Chappell, Nebraska, has brought together interesting historical items on "The Amish Mennonite Settlement in Deuel County, Nebraska." It is a 66-page, bound multilithed booklet which sells for \$1.50. Copies may be obtained from the author or from her brother, S. C. Yoder, Goshen College, Goshen, Indiana, who edited the materials. It was published in 1964. The settlement in Deuel County was begun in 1885.

Speech Monographs (XXXII, June 1965), pp. 129-138, contains Charles T. Brown's "Three Studies of the Listening of Children." It has ma-

BOOK REVIEWS

(Continued from Page 8)

ecclesiastically. His last years were spent in poverty and difficulty. The story includes the details of his mistreatment by younger church officials but these details are told with a pervading kindness and objectivity. The book closes with two moving sermons which he delivered at the ages of 90 and 92 when, without rancor or reference to his misfortunes, he reviewed his life and reaffirmed his faith in his church.

It is interesting, to say the least, that two of the authors are presently Episcopalian rectors. This reviewer met another descendant recently who is also a rector of an Episcopalian congregation in Virginia. The range of this man's life and interests is amazing and the following of his life can only promote the best interests of any Christian person. This book deserves the widest possible reading both by those would be informed members of the Mennonite Church and by those who desire an introduction to the beliefs and practices of this church. To be sure, it cannot be the whole story just as no single person's life exemplifies everything that is worthy of note concerning any theological tradition. This book should certainly be in every Mennonite Church library.

—Gerald Studer

material on the Amish children from Topeka, Indiana.

Alta (Mrs. James) Hertzler has written a major paper in the graduate school of the University of Wisconsin on "Adaptation of Pennsylvania German Folk Art to Contemporary Textiles." Mrs. Hertzler has produced a number of fabric patterns to illustrate the possibilities in this field. She received her master's degree at Wisconsin in 1965.

The Provident Bookstore, Route 2, New Holland, Pa., is selling the *History of the Lichty Mennonite Church*, by Sauder, for \$2.00.

The Good family is being researched by Esther (Good) Fox, 1114 North Second, Montrose, Colorado 81401. She is interested in the ancestors or descendants of Mennonite Bishop John S. Good, who died in Page County, Iowa, in 1889. Mrs. Fox is interested in obtaining the Good family histories that have been published as well as to locate the extensive family records of Warren R. Good, formerly of the University of Michigan faculty.

Book Reviews

Four Hundred Years with the Ausbund. By Paul M. Yoder, Elizabeth Bender, Harvey Graber, Nelson P. Springer. Herald Press, Scottsdale, Pa., 1964. Pp. 48. \$.75.

A prized volume in my collection of rare and valuable books is a copy of the *Ausbund* that was almost certainly printed in Europe in the eighteenth century. It has the heavy binding of leather over boards with metal strips protecting the top and bottom edges of both covers and these strips are fastened with large hob-nails at the corners. The whole exciting story of why this edition was printed without a trace of identification concerning the publisher's name or location is told in this booklet commemorating the four hundredth anniversary of this publication. It is very seldom that one can purchase such a comprehensive account of a significant book at so nominal a price.

The preparation of this booklet was initiated by the Historical and Research Committee of Mennonite General Conference and was carried through by the cooperation of four competent authorities who contributed the chapters which make up the bulk of the contents.

Paul M. Yoder, music teacher at Campbell College, Buies Creek, N.C., wrote concerning the *Ausbund's* format and contents, tunes, European and American editions and use, and its influence on later Mennonite hymnbooks.

Elizabeth Bender, an assistant editor of the *Mennonite Encyclopedia*, discussed the teachings and emphases of the *Ausbund*.

Harvey Graber, a Mennonite pastor at Topeka, Ind., wrote of the contemporary use of the *Ausbund* from his own personal experience of singing from this hymnbook.

And finally, Nelson P. Springer, Curator of the Mennonite Historical Library, Goshen, Indiana, contributed an extremely helpful article on the editions of the *Ausbund* with a bibliographical description of all known editions.

A special service of commemoration was held in connection with the Friday evening session of the Seventh Sunday School Convention held on the Eastern Mennonite College campus, Harrisonburg, Va., Aug. 6-9, 1965 in which Paul Erb, former editor of the *Gospel Herald*, and David Augsburg, member of the Mennonite Hour staff, engaged in a dialogue concerning the *Ausbund's* antiquity, use, and significance to Christian hymnody.

Some readers will regret that Mr. Springer promised not to burden his

essay with pedantics concerning the exact identification of various early editions although it is obvious that such details were far outside the range and purpose of this anniversary booklet. There are several very minor typographical errors, as for example, when a diagonal was omitted and a comma printed in its place in listing the fifth title among the seventeenth and eighteenth century editions.

A fifth section of the booklet includes translations of several of the *Ausbund* hymns. Two of these are shown in the original German with one shown with the shaped note music. The booklet is further enhanced by four illustrations: The Castle of Passau on the cover, an exact facsimile of the original *Ausbund* title page, and two reproductions of German hymns already mentioned.

This booklet will be a valuable and interesting addition to the libraries of those who are descendants of the Anabaptist tradition, historians, students of early Christian hymnody, and to all who have among their prized possessions one or more of the many editions of this book which is one of the oldest hymnbooks to remain in continuous use since it first appeared in 1564.

—Gerald Studer

Bless the Lord O My Soul. By Helen Kolb Gates, John Funk Kolb, Jacob Clemens Kolb, and Constance Kolb Sykes, Herald Press, Scottsdale, Pa., 1964. Pp. 261. \$.475.

The publication of this biography of John Fretz Funk brings to completion a chronicle of the greatest era of the Mennonite Church in America. This chronicle was begun with the earlier publication of the biography of John S. Coffman, entitled *His Name Was John*. While these two biographies were not designed to complement each other in this way, they do. The two should by all means be read together, although neither depends upon the other and either may be read independently. They constitute the story of a small denomination's struggle to free herself from the shackles of the dark ages of isolation and quietism that had overtaken and paralyzed her within a century of her initial vigorous and prophetic beginnings in Europe in the early 1500's. The era here described corresponds roughly with the years of Funk's life for Funk was a prime catalytic agent both in the beginning and in the carrying out of the revitalization of the Mennonite Church in America. His life was almost twice the length of Coffman's but

these two men unquestionably were the leaders responsible for the introduction of innovations and church reforms which have given the American Mennonite Church her shape and program to this day. Their lives complemented and reinforced each other but they were certainly not very similar in their spirit or emphases.

The authors are the grandchildren of J. F. Funk. This fact accounts for both a virtue and a "vice" which the book has. The virtue is that it is the strong family relationship and devotion which brings to this biography an abundance of detail and affection. The "vice" is that the strong familiar spirit at times teeters the story on the brink of sentimentality and subjectivism, if not occasionally, triviality. This "vice" has been substantially lessened by the fact that the manuscript was submitted to Dr. John C. Wenger of Goshen College, Chairman of the Historical and Research Committee of Mennonite General Conference, for final editing. This description of a "vice" is not intended as any personal criticism against the authors but it is rather a recognition again of how difficult it is to write objectively and with an unfaltering sense of values concerning one we know so well and love so deeply.

John Funk had a most unusual variety of friends and experiences. He was an early associate of Dwight L. Moody, a teacher in a Presbyterian Sunday School, a close friend of a young Roman Catholic priest who later became a Bishop and president of a Catholic seminary, and an enthusiastic participant in Episcopalian ritual. He spent about ten years of his early life in the lumber business in Chicago with a partner who later became a millionaire. After considerable soul-searching, Funk decided he must renounce his promising business career and devote his life to the service of the Mennonite Church. From his broader contacts with other denominations, he felt the need for certain changes and set about in his own creative and aggressive way to bring them about.

He founded the first publication of the Mennonite Church while in Chicago and later moved to Elkhart, Indiana, to pursue and enlarge his publishing interests. Among the other innovations which he introduced besides the German and English publications, were Sunday Schools, the foundation of a program of higher learning, and the general conference of the church.

In later years John Funk suffered serious reverses both financially and

(Continued on Page 7)